

Long Run Association, 1803---.

(Salem Association Minutes, 1802, p. 2) In accordance with a resolution adopted at its annual session held with Cox's Creek, all the churches of that body, north of Salt River and west of a line running south from the mouth of the Kentucky River to Salt River, was set off to form a new association. (Retrospective and Prospective, by M. P. Hunt, D.D., 1932, Published by Long Run Association of Baptists, J. Phillip Jenkins, Executive Secretary, Republic Building, Louisville, Western Recorder, printers.) Embraced within this territory were the counties of Anderson, Bullitt, Carroll, Franklin, Jefferson, Oldham, Shelby, Spencer, and Trimble. Within the same territory today we have the following Associations: Franklin County, Henry County, Long Run, Shelby County, Nelson County, Baptist, and Sulphur Fork. (Long Run Association Minutes, M/ S. 1803, p. 1) The churches thus designated, twenty-four in number, met by their messengers at the Long Run meeting house in Jefferson County which was constituted in 1794. On September 16 and 17, 1803, James Dupuy was chosen moderator, William Ford, clerk.X

The new fraternity took the name of "Long Run Association." The introductory sermon was preached by Rev. John Taylor, from the 58:15 chapter of Paul's first epistle to the Corinthians. Mr. Ford, the clerk, was a South Carolinian and a surveyor by profession.

Letters from the following churches were read, and the messengers named enrolled John Taylor, William Kellar, John Penny, together with the moderator and clerk were chosen to be a committee to arrange the business for the association. - (Capitals indicate ministers)

Beargrass: Messengers, GEORGE HIKES, Joseph Kellar, Lemuel Baldwin.

Beech Creek: " , MOSES SCOTT, Samuel Tinsley, John Haw.

Brashear's Creek: " , JAMES M'QUADE, Carty Wells, Daniel Staniford, Daniel Colgan.

Buck and Elk Creek " , REUBEN SMITH, Moses Carr, William Kester, James Stout,
Thomas Spencer.

Burk's Branch: " , William Torr.

things in articles three and five that might be construed to make God the author of sin. Article thirty-one, as to the laying of hands on the newly baptized, was also excepted. The first officers of the association consisted of a Moderator and clerk, today the association is divided among the following departments: associational executive committee; associational missionary; associational woman's missionary union; Sunday School Association; Associational Baptist Training Union; Associational Brotherhood. (L. R. Assn. M., 1911, p. 23) The Long Run Association of Baptists was duly incorporated on January 30, 1911. (L. R. Assn. M. & S., 1803, p. 6) The churches of the union were advised not to send more than two or three messengers to represent them in the future. (L. R. Assn. M. 1894, p. 5; 1895, p. 2) At the session held September 5 and 6, 1894 with the Taylorsville Baptist Church, amendment to the constitution was read as follows, "That to Article II be added the words, each church being entitled to two messengers and to two additional messengers for every 100 members." This was not adopted until 1895. (L. R. Assn. M. 1934, p. 15) On October 5, 1934 Article II was changed to read, "each church being entitled to two messengers, and to two additional messengers for every 250 members or major fraction thereof," ^{sent} and which is still effective. The first circular letter to the churches of this association consisted of only ten lines and was signed by James Dupuy, Moderator, and William Ford, clerk. Later these letters contained as much as three and a half pages of the minutes.

(L. R. Assn. M. M. & S., 1804, p. 9) They tendered correspondence to Salem and Elkhorn Associations, and by 1825 the following were added, Blue River, North Bend, Silver Creek (Indiana), Franklin, Licking, Concord and South District. Some associations prior to this date had ceased to correspond account of remoteness and the difficulties the messengers encountered. In 1804 some confusion in two of the churches, demanded the attention of the body, Long Run and Fox Run. William Marshall, who was excluded from Fox Run about this time, charged that organization with tolerating Arianism among its members.

(L. R. Assn. M. M. & S., 1805, p. 14) In 1805 some of the churches were still agitated about this incident. (L. R. Assn. M. 1804, p. 10) The majority leaving

the Long Run Church, located some three miles west, and organized the Flat Rock Church which was rejected admittance to Long Run Association in 1805, although in 1806 they were cordially received. A large majority of this congregation became Campbellites, and held possession of its house of worship. Those who remained Baptists organized what is still known as Pleasant Grove Church, Jefferson County. The first quarterly meetings within the association started at Sulphur Fork the 3rd Saturday in November, 2nd at Burk's Branch 3rd Saturday in April, 1805, 3rd at Silver Creek 3rd Saturday in July, 1805. (L. R. Assn. M. M. S. S., 1804, p. 9) In 1804 Drennon's Creek Church with Lazarus Whithead, its pastor, was for several years the largest church in the association, now known as New Castle, Henry County. John Scott, a valuable preacher came into the association with Twins Church, and Isaac Malin with Drennon's Ridge. James McQuade, Sr., was one of the first preachers raised up to the ministry within the bounds of Long Run Association. He united with Brashears Creek Church, 1779. He was born about 1761 and died May 23, 1828. He was pastor of Brashears Creek Church, 1800-28. (L. R. Assn. M. M. S. S., 1808, p. 24) Twins and Drennon's Creek are having some difficulties among themselves. (L. R. Assn. M. M. S. S., 1822, p. 72) In answer to a query from Drennon's Creek, the association replied, "we believe it wrong for members of our church to belong to a Masonic Lodge, and if they cannot be reclaimed, exclude them". (L. R. Assn. M. M. S. S., 1823, p. 76) Drennon's Creek called to its pastoral charge Thomas Chilton, a Separate Baptist. He was both a lawyer and a preacher of extraordinary ability. He soon induced the church to establish a correspondence with the Separate Baptists, this was offensive to this association and at this session declared that Drennon's Creek had departed from the principles of the association. A committee of seven was directed to labor with this church and reclaim the erring. (L. R. Assn. M. M. S. S., 1824, p. 82) The case of Drennon's Creek was taken up, the committee presented a letter from the church, after much discussion, we feel disposed to exercise forbearance toward her, with this special advice: "that she received her order establishing full fellowship and communion with the

Separate Baptists". (L.R.Assn. M. MSS., 1825, p. 88) Having proved that the church at Drennon's Creek had rejected the advice of the association "A resolution was adopted, expelling the church from the association and advised the minority to form themselves into a church and receive Brethren Marshall and Baker, who had unjustly been expelled from said church", but before the end of the year, this congregation was reunited and accepted back into the association as Drennon's Creek Church. (L. R. Assn. M. MSS., 1807, p. 21) In 1807 Jesse and John Vawter, both good preachers, came into the association. In 1827, Ministers Robert Gailbreth and Peter M. Cary came in with the Fishpool Church. (L. R. Assn. M.MSS., 1811, p. 34) A division was proposed and referred to the churches for consideration during the ensuing year, which was not accepted. (L. R. Assn.M.MSS.,1812, p. 38) In accordance with a request from David Benedict, who was then preparing a history of the American Baptists, the names of ministers were for the first time printed in the minutes in small capitals. Numerous questions arose within the churches, which were sent to the association in the form of queries for advice. A request from East Floyd's Fork, that this association shall form some plan which would be likely to prevent the ordination of improper persons to the ministry. We advise that in the ordination of ministers the united consent of the church be gained; and we think it not improper for her to advise with the sister churches most convenient. (L. R. Assn. M.MSS.,1814, pp. 45, 46) In answer to queries from the churches, the association expressed the opinion that the office of deacon was to administer the temporal affairs of the church; also, that a witness in a case of church discipline may vote in the case, but the accused may not. In the letters from the churches discontinue name "delegates" and insert "messengers". (L.R.Assn.M.MSS.,1822, p.71) The minutes for the first time show the day church meets, the first time the association wrote in the minutes, the date and place of the meetings of their corresponding associations, which was caused by a request from Harrod's Creek Church, which was granted. The clerk requests the churches for the benefit of traveling preachers and others stating in their next letters, the day of meeting, and whether ruled

by Saturday or Sunday. (L.R.Assn.M.M.S.S., 1824, p. 83) The association unanimously re-affirmed the principles upon which it was constituted, in the following language: "The Long Run Association not only considers herself as belonging to the general union, but she wishes to maintain, cherish, and perpetuate that union, and to be governed by its principles, in her conduct toward other associations, provided, nevertheless that nothing contained in these terms of union, shall be so construed as to effect, modify, or destroy any sentiment in her original constitution, or to be so expounded as to come in conflict with that instrument". (L.R.Assn.M.M.S.S., 1824, p. 84) It was at this session the 13th number of the Christian Baptist had just been issued, the first Friday in September, yet had its influence been so great on these preachers, that they strongly reflected its doctrine and spirit, both through the churches they served, and in their personal department. Philip Fall was clerk, for the first time in the minutes was the term bishop, instead of elder or brother, and the expression, "Lord's Day" instead of Sunday or Sabbath, these terms showed how thoroughly Mr. Fall was under the influence of Mr. Campbell. (L. R. Assn. M.M./S.S., 1825, p. 88) There was an increased agitation among the churches on the subject of the choatic teachings of Mr. Campbell. Rev. George Waller was a great defender for the Baptist, (Spencer, vol. I, pp. 447-449) who was born in Spottsylvania County, Virginia, September 12, 1777, son of William E. Waller and came to Kentucky with his parents in 1784, he succeeded his father as pastor of Buck Creek Church about 1803, and served for about 45 years, Burks Branch about 43 years, Bethel about 23 years, also pastor at different periods of Elk Creek, Little Union, Harrods Creek and the First Church, Louisville. In 1832 he accepted to be a general agent of the Kentucky Baptist State Convention, this convention was the first missionary organization that was established among the Baptists of Kentucky. Moderator of Long Run Association 1817-43. Assisted by Spencer Clack they established the Baptist Register, at Bloomfield later called Baptist Recorder to combat Campbellism which continued about four years. Retired from active labor about 1848, died 1860. (L. R. Assn.M.M.S.S., 1826, p.) By 1826 Campbellism began to seriously

agitate the churches, Benjamin Allen, Zacheus Carpenter, John B. Curl, Philip S. Fall, and others among the first fruits of Mr. Campbell's, and several churches were divided, effecting some to the extent of dissolving. In the 1828 session the subject of Campbellism was not discussed. In 1830 Campbellism was being agitated to the extent of a loss of 1,112 members in two years prior to 1831, Campbellism was prevailing in the church at Louisville, there were two letters presented, one proclaiming open war against the Baptist Constitution, and who was countenancing and communing with persons who have been excluded from the Fellowship of sister associations, be rejected from our union. Some questions from member churches as to the articles of the general union, violation or not, which were answered in the circular letter relating to Alexander Campbell, and his followers, which had caused divisions and offenses among us, by a system of doctrine so gloriously contrary to the doctrine of Christ, which we had well learned, not from any human source, but from the book of inspiration, and which is well inscribed in our Constitution, which was constituted on the Philadelphia Baptist Confession of Faith. (L. R. Assn. M. MSS., 1832, p.) Five churches were disrupted by Campbellism. (L. R. Assn. M. MSS., 1828, p.) At this session the brother to preach the next introductory sermon, and one to write the next circular letter, was chosen by ballott; prior to this date the brethren were appointed by the moderator which would have an alternate to preaching of the sermon. (L. R. Assn. M. MSS., 1832, p.) Union meetings were started during this year, which continued through 1835. (L. R. Assn. M. MSS., 1836, p.) Some disturbance about doctrine began to be manifest. Licking Association, with which this association was in correspondence, was accused of advocating through her ministers, "That it is not the duty of unregenerate men to repent and believe the gospel". W. C. Buck and W. Stout were appointed as a committee to inquire as to the truth of this accusation. (L. R. Assn. M. MSS., 1837, p.) This committees report in 1837 in regard to the Licking Association accusation, confirmed the report, and this association discontinued correspondence. The subject of the Philadelphia Baptist Confession of Faith as referred to the churches last year was taken up,

whereupon, a preamble and resolution was submitted, which was adopted by several associations in Virginia and printed in 1806, this new form entitled, "The Baptist Declaration of Faith", revised and adopted by several district associations of the United Baptists in Virginia. Resolved: That this association adopt this declaration in lieu of the Philadelphia Confession. These proceedings were to be sent to all member churches for approval, also have it published in the Baptist Banner for inspection to Society at large. The churches answer to the change of the constitution was rejected.

(L.R.Assn.M.M.SS., 1839, p.) This year was the first time a brief letter from each church was printed in the minutes, contents: location of church, progress and present paster, and occasional dates of constitution. There was some controversy in regard to the General Association of Baptists, but was later cleared up. (L. R. Assn. M., 1848, p. 5) A serious affair occurred in Buck Creek Church, which affected the whole association for a series of years. Some business transaction in which George Waller, who had been pastor of the church for forty-five years and moderator of this association twenty-five years, was concerned. A church trial resulted in his acquittal by a large majority, the minority refused to accept the decision. The result was a division of the church. This affair was brought to the Association, but that body, in accordance with the report of a committee appointed to review same, refused to have it read before the Organization. (L.R.Assn.M., 1849, p. 5) This controversy resulted in two sets of messengers presenting themselves, with letters under the style of Buck Creek Church. After due consideration neither was granted a seat in this session. (L.R.Assn.M., 1850, p. 4) A resolution was passed offering membership to both parties of this church; "as separate churches, the Waller party to be received as the Buck Creek Church, and the other party, as the Second Buck Creek Church". The proposition was accepted by both parties, and thus two churches worshiped in the same house, became members of this association. There seems to be no record of a similar case at this time. The Waller party numbered 140 members, the other 72 members. (L.R.Assn.M., 1850,p.5)

In a circular letter called attention to the fact that the "Baptists from the beginning in Kentucky have in point of number far outstripped all other denominations", "after all the losses we have experienced by the antinomian Hersey and Palargian Defection, we still number largely beyond all other denominations in the state". (L.R.Assn.M., 1854, p. 5) A committee was appointed to collate and revise the constitution of the Association and report at the next annual meeting. Elders J. L. Waller, F. Reese, and Brethren J. M. Cooper, T. S. Hayden, and Wm. Garnett were the committee, this committee failed to revision by 1856 of which another committee was appointed to perform this work, this delay caused by the death of two members, more especially Elder John L. Waller, chairman of the committee. (L.R.Assn.M., 1870, p. 4) A committee appointed to re-produce the constitution and by-laws of this association account of not finding the lost record book Elder S. H. Ford has among his papers, who was gathering material for a history of Kentucky Baptists, and said papers were left with Brother S. O. Bennett of Louisville. That these, with other things, (L.R.Assn.M., 1873, p. 2) The re-production of the constitution reported and adopted. were sold at public auction. (L.R.Assn.M., 1862) No session was held account of the war, the larger part of the territory of Long Run Association was in possession of the Confederate Army and the church where the meeting was to be held was in Federal territory. (L.R.Assn.M., 1865, pp. 3-7) The hour of the day was written as thus 7 $\frac{1}{2}$ P.M. A resolution was passed for closer co-operation with the General Association. A brief sketch of the Sunday School Department of the General Association organized May 25-29, 1865, at Covington, Kentucky; the Executive Headquarters, Lexington, Kentucky, namely: Revs. Wm. M. Pratt, D.D., S. L. Helm, W. H. Felix, Henry McDonald, Brothers D Burbank, J. W. Appleton, and R. J. Spurr, M.D., State Sunday School Missionary Rev. W. S. Sedwick, Bardstown, Kentucky, and outlining the duties of this missionary. (L.R.Assn.M., p. 5) A resolution was adopted organizing a Sunday School convention within its bounds to meet semi-annually and to select the time and place for the first meeting. (L.R.Assn.M. 1882, p. 7) This report shows fourteen churches out of nineteen to have 3,119 pupils in all the schools;

2,699 in Louisville; 420 in county churches. There are 1,579 in the churches of Louisville, and 1,120 in Mission Schools of the churches. There are eight Mission Schools, run by the Seminary students, with 800 pupils. The Sunday School Convention meets twice during the year. The Sunday Schools of Louisville have an association which meets every month. (L.R.Assn.M., 1909, p. 22) A District Sunday School Union was organized at Jeffersontown, and on April 14, 15, organized at Elizabethtown a State Sunday School Union. (L.R.Assn.M., 1926, p. 22) There are 60 Sunday Schools, with an enrollment of more than 25,000. (L.R.Assn.M., 1926, p.22) The B.Y.P.U. has more than 100 Unions in the Association. (L.R.Assn.M., 1934, p. 23) At its annual session, June 6, 1934, the Sunday School Board adopted the name "The Baptist Training Union" to take the place of the B.Y.P.U. (p.9) The first time giving the names and addresses of the ministers in the Long Run Association minutes. (L.R.Assn.M., 1871, pp. 4-8) The organization of the Sunday School Convention, officers and time of meeting. Officers: President, Secretary, Treasurer, and eighteen Vice Presidents; Time: each Friday before the 5th Sunday during the year. (L.R.Assn.M., 1844, p. 4) Approved and recommend purchasing Religious Books from the American Baptist Publication Society which was formed in 1840, and is for sale at the Baptist Banner, Louisville, Kentucky, W.C. Buck, editor. (L.R.Assn.M. 1869, p.11) The report of the colored people, which is the first of this kind, was read. The General Association of Kentucky has established a separate department for the education of the colored ministry. (L.R.Assn.M., 1894, p.5) A motion adopted to place the book containing the first 52 years of the minutes of the association be placed in the Southern Baptist Theological Seminary Library, Louisville, subject to the order of the Long Run Association. (L.R.Assn.M., 1894, p. 9) A motion adopted "to drop all titles, except that of brother, in the body of these minutes". (L.R.Assn.M., 1897, pp. 8, 9) Much discussion and a resolution to the Board of Trustees of the Southern Baptist Theological Seminary in regard to the President Dr. W. H. Whitsitt's History of the Church prior to 1641, which has caused quite a confusion. This resolution requesting the retirement of Dr. Whitsitt was adopted by a rising vote of 73 to 36. (~~L.R.Assn.M., 1903, p. 41) Wm. Ford, the~~)

~~first clerk, served nine years.~~ (L.R.Assn.M., 1909, pp. 23-25) In this issue began the Obituaries from each church as reported to the committee. (L.R.Assn.M., 1910, p. 11) The Louisville Baptist Pastors' Conference sent in a query, dated September 5, 1910, in regard to the betterment of the churches if this was formed. (L.R.Assn.M., 1897, p. 16) The Long Run Association is the largest in the state and is only equalled in membership by five other associations in the entire south. (L.R.Assn.M., 1915, p. 33) Only two other associations in the south leads this association in membership; Atlanta Association, 17,153; Dover Association, including Richmond, Virginia, 18,318; Long Run Association, 16,635. (L.R.Assn.M., 1936, p. 25) At this date this association ~~is~~ the fourth largest in the Southern Baptist Convention, membership of 35,192 in the churches, 29,420 in the Sunday Schools. (L.R.Assn.M., 1939, p.) Membership 40,062 in the churches, 33,609 in the Sunday Schools. ~~(L.R.Assn.M., 1921, p. 43)~~ ~~The old tent that was used for revivals has become unusable and a new one purchased.~~ ~~(L.R.Assn.M., 1934, p. 15)~~ Article I of the constitution of this association read ~~"The Long Run Association",~~ changed to read ~~"The Long Run Association of Baptists".~~

^{Quoted} (Cathcart's Baptist Encyclopedia, p. 837) John Lightfoot Waller, LL.D., born in Woodford County, Kentucky, November 23, 1809, of a Baptist family. Until he was twelve years old he received no instructions except from his elder brothers, but as soon as he had learned to read he manifested an extraordinary fondness for books. At the age of sixteen he had attended school only fifteen months, but with assistance from his father and elder brothers, he thoroughly mastered all the elementary branches of an English education which was in the text books then used in Western Academies and High Schools. (p. 838) He was familiar with the historical portions of the Old Testament. He attended the Academy in Nicholasville, and in fifteen months had completed Latin and Greek courses required for admission into Transylvania University. In 1828 he accepted an invitation to take charge of a select school in Jessamine County. In his studies he became familiar with the history of Polemic Theology, Ancient and Modern. His father regarded him as a sort of "Theological Encyclopedia". In July 1833, he made a public profession of religion, and was

baptized by his father, (p. 839) and united with the Baptist Church at Glenn's Creek, of which his father was pastor. The degree of Doctor of Laws was conferred upon him by Madison University of New York in 1852. (p.844) Death occurred on the 10th of October 1854. (L.R.Assn.M.M.S.S., 1810, session held at Harrod's Creek, Jefferson County, first Friday and Saturday in September) In 1809, a revival started among the churches within the association, and this aroused the spirit of missions. A letter from Stark Dupuy urging the sending of the gospel to the Indians, was read and referred to the consideration of the churches until next association. About this time, Rev. William Warder, one of the fathers, in a prefatory remark before a sermon said, "Brethren, the cause (of missions) demands the sacrifice of a preacher. It might as well be I as any other. Today I lay my life on the alter". (L.R.Assn.M.M.S.S., 1811, p. 30) The letter of Stark Dupuy was again referred until next meeting, the spirit of missions increased and in (L.R.Assn.M.M.S.S., 1815, p. 50) the subject of foreign missions was brought before the association as follows: "A letter from Luther Rice was received, and agreeable to a request in said letter, George Waller was appointed a corresponding secretary, for the purpose of obtaining such information from the Board as may be necessary to diffuse through the society". The pamphlets entitled "Missionary Reports", were distributed among the churches. William Ford, William Kellar, Robert Tompkins, Z. Carpenter, Isaac Forbes, John Jones, and James Bartlett were appointed a committee to receive contributions and appropriate the same to the support of missionaries on the western frontiers. This was the first missionary board appointed by this association. (L.R.Assn.M.M.S.S., 1816, pp. 52,53) The first annual report of the Missionary Board showed, that they had received \$209.06, all except \$63.04 which remained in the treasury, had been expended in support of Western Missionaries. (L.R.Assn.M.M.S.S., 1818, pp. 57-59) The following resolution was passed: "That we advise the churches composing this association, to make preparation against our next meeting, for aiding the missionary cause, so far as it relates to the instruction of Indians". The State Mission was named Kentucky Baptist Mission Society. (L. R. Assn. M. M.S.S., 1840, p.) Elder E. Kingsford,

agent of the American and Foreign Bible Society, was invited to a seat. A Preamble, and Resolutions introduced by Brother J. L. Waller, was unanimously adopted, pertaining to the recent resolutions and actions of the two National Bible Societies of America and England, render it utterly impossible for conscientious Baptists longer to co-operate with them in the great work of Bible distribution, and whereas, numerous translations have been made by Baptist Missionaries, who have extensive acquaintance with the languages, dialects, and customs of the heathen. (L.R.Assn.M., 1842,p. 14) A circular letter was read as adopted at a special meeting held at Louisville during the late anniversary of the Western Baptist Publication and Sunday School Society considering the importance of a Western Organization for promotion of Indian Missions, which was approved of forming an association in the Valley of the Mississippi for the promotion of missions among the Aborigines of America as set forth in the circular letter. (L.R.Assn.M.,1843, p. 7) On account of the deficit collections made by the association's missionary for the last two years, a mission board was appointed to obtain sufficient funds to pay a missionary so that no deficit be incurred, the following were appointed: John Dale, Daniel Shouse, J. Hollingsworth, Jesse Robinson, and T. Shanks, with headquarters at Simpsonville, Kentucky. The committee's report on the American Indian Mission Association was approved, with the recommendation asking their presence at the annual meeting on October 26th in Louisville, Kentucky. (L.R.Assn.M., 1845, p. 6) The anti-missionary element in Bethel Church, Shelby County, caused this church to split, although it belonged to the Middle District Association, the minority applied for admission but was referred to that association. (L.R.Assn.M., 1846, p. 4) A resolution was adopted at this session, "Resolved that the churches hereafter adopt some regular system of benevolence, by collections annually, semi-annually, or quarterly, as by them may be deemed necessary, and thereby supersede the necessity of traveling agents". The churches were slow in putting this practice in effect. (L.R.Assn.M.,1847, p.4) At this time several churches were having a quarterly mission collections for China Mission Society, American and Foreign Bible Society, American Indian Missionary

Association, and the General Association of Kentucky. (L.R.Assn.M., 1848, p. 5) At this session a treasurer was appointed to receive and transfer the funds to the General Association, which was Wm. Jarvis; also a motion was passed enlarging the power of the treasurer of this association to allow him to receive money intended for any benevolent object; the churches so direct in sending money, for what purpose; the treasurer to forward same. (L.R.Assn.M., 1849, p. 5) The association beyond any other in the state, not even excepting Elkhorn, was constant and zealous in its advocacy of missions, Bible distribution, and Collegiate and Theological education. It never once gave even the appearance of hesitancy in regard to the benevolent enterprises of the denomination, the General Association, the China Mission Society, Georgetown College, South Western Baptist Theological Institute, and its own associational missions. (L.R.Assn.M., 1858, p. 11) A resolution was passed to support a missionary among the Indians. (L.R.Assn.M., 1859, p. 13) A resolution was adopted, as this association is an auxillary of the General Association of Kentucky, appointed a committee of seven and a treasurer to be located at Shelbyville, whose business will be to employ a missionary or missionaries to supply the destitute part of this association, and was called Executive Board or Central Committee were: Elders J. W. Goodman, T. R. Palmer, S. F. Thompson, A. B. Knight, and Brethren J. R. Stanley, John W. Stone, E. Swope, and S. Vannatta as Treasurer. (L.R.Assn.M., 1860, pp. 4-7) The first report of the Executive Board, which gave their boundary occupying with a missionary, the following territory: south of Louisville to the mouth of Salt River (21 miles); thence up Salt River to Shepherdsville (15 miles); thence back to Louisville via L. & N. R.R. (20 miles). (p. 4) Elder Joseph Porter was the first missionary employed, who only labored a short time account of ill health. In April 1860 Elder W. E. Powers was engaged, he organized two churches that year, and Elder H. F. Buckner was appointed as the Indian Missionary through correspondence with the secretary of the Domestic and Indian Mission Board of the Southern Baptist Convention located at Marion, Alabama. (p. 7) A resolution adopted the approval of the Board appointed by the last session

of the General Association of Kentucky Baptists to superintend Bible and Colportage Operations within the state and assist in its support. (L.R.Assn.M., 1861, p. 3)

The Executive Board had some financial difficulty in maintaining Rev. W. E. Powers as their local missionary of which he had done a wonderful work. (p. 5) The special committee on Home Missions within the bounds of this association, that this association in the future raise its own funds for this mission work. The Indian Mission Board was having some difficulty in maintaining Rev. H. F. Buckner as their missionary. (L.R.Assn.M., 1864, p. 6) The Missionary Boards are out of their financial straits, and the Board reported they had employed Rev. J. H. Spencer to be missionary starting January 1, 1864. (L.R.Assn.M., 1867, pp. 6, 7.) Reports on Domestic and Foreign Missions with a slight interception of Domestic Mission work account of financial difficulties. (L.R.Assn.M., 1868, p. 13.) The committee on Evangelization of the Colored people of Kentucky with recommendations that the pastors and churches assist them to organize, also aid the Superintendent of Colored Missions, Rev. Henry Adams, in Kentucky. (L.R.Assn.M., 1872, p. 4.) Plans for missionary operations in the association were adopted. (L. R. Assn. M., 1874, p. 4)

The name Domestic and Indian Mission was changed in May by the Southern Baptist Convention at the session held at Jefferson, Texas. (L.R.Assn.M., 1883, p. 10) During the year a Colportage Board was established. (L.R.Assn.M., 1890, p. 10) Total contributions for missions for the association is \$7,933.94. (L.R.Assn.M., 1893, p. 10)

A City Mission committee of Louisville was organized in the winter, placed the work of the mission schools of the city under the work of the Board, though the running expenses of the schools are paid out of a designated fund, with Rev. Sig. Ragousky, missionary. (L.R.Assn.M. 1895, p. 8) The city mission located 247 E. Jefferson Street. On June 1st, the City Mission Committee acting with the State Board declined to further aid them. (L.R.Assn.M., 1896, pp. 18, 19.) Report of the Executive Board organized Sept. 9, 1885, the Home Mission in this association in co-operation with the City Mission Committee. (L.R.Assn.M., 1897, p. 16) At this time there are eleven missionaries within the association, the city mission committee

co-operating with the Long Run Executive Board supports the city missions. It is recommended the union of the Executive Board and the City Mission Committee for more effective work. (Souvenir Booklet of Baptist Churches and Institutions for General Association of Kentucky Baptists held in Louisville, Kentucky, November 14-16, 1916, H. C. McGill, Editor.) Women's Missionary Union organized in the fall of 1878, first called Central Committee of Kentucky. In 1888 the societies this committee had organized joined the W.M.U., of Southern Baptist Women, becoming auxiliary to the Southern Baptist Convention. Miss Eliza S. Broadus, Chairman Central Committee of Kentucky, and Vice President W.M.U, of Southern Baptist Convention since 1888-1916. In 1916 there were 1,167 societies in Kentucky. (L.R.Assn.M., 1897, p. 21.) The report of the Central Committee of the Women's Missionary Society of Kentucky appointed in 1878 by the Foreign Mission Board, as directed by the Southern Baptist Convention and consists of members from several churches in Louisville, together with a Vice President in each association, whenever it has been possible to secure one. Its duties were to form Women's Mission Societies to help send the gospel to heathen women and to distribute information and collect reports, our aim has always been to develop the missionary spirit in our Baptist women. In May 1888, the Societies in the Southern States formed a union with headquarters in Baltimore, Maryland, which is "Woman's Missionary Union".

(L.R.Assn.M., 1903, p. 12.) B.Y.P.U., headquarters had been moved to Louisville.

(L.R.Assn.M., 1904, p. 14.) Woman's Missionary Training School, which had been founded by the Seminary and endorsed by the Southern Baptist Convention, this school is intended to fit our women missionaries and other women for the most efficient service at home and abroad. (L.R.Assn.M., 1905, pp. 11, 12.) The Executive Board's Missionary, Miss Leachman, who is the visiting missionary was very much pleased with her work; she visited Homes, Hospitals, Jails, Workhouses, poor families, girls rescued, work secured for girls, prayer services in homes, distribution of religious papers, conversions, religious services, and numerous other work. (L.R.Assn. M., 1905, p. 18.) A permanent committee on Woman's work was adopted. (L.R.Assn.M., 1905, p. 23.) The women of Kentucky beginning in October, 1904, have maintained in

Louisville a home for the young ladies in training at our Seminary in preparation for missionary work. There are about 300 Missionary Societies and Sunbeam Bands in Kentucky, Miss Eliza S. Broadus is President for the State of Kentucky; Mrs. Belle Moorman, President for Long Run Association; Missionary literature, Mrs. S. O. Mitchell, 1185 Sixth Street, Louisville; Sunbeam literature, Mrs. J. A. Taylor, 2436 Amber Street, Louisville. (L.R.Assn.M., 1926, p. 22) The Woman's Missionary Union organizations numbered 140 in the Association and raised \$40,000. (L.R.Assn.M., 1907, p. 12.) Woman's Missionary Union Training School now have a home of their own costing \$23,000. Located 334 East Broadway, Louisville, Kentucky. This structure was an old residence which was remodeled and occupied until it was razed and a new structure erected in 1918--. In August 1937 a site of $7\frac{1}{4}$ acres, adjacent to the Southern Baptist Theological Seminary Campus was purchased. In 1940 a new structure is being built on this site which should be completed and ready for occupancy in the fall of 1941. (Ref. W.M.U.T.S., "A Magnificent Obsession", Bulletin vol. 1, #1 May 1939 and The New Building Bulletin). (L.R.Assn.M., 1901, p. 7.) The City Mission work was consolidated with the Long Run Board, the Seminary Mission Board conducted several missions, except rent, and during vacation, a tent was purchased to be used for missionary work in the bounds of the association, on request of the churches, (L.R.Assn.M., 1902, p. 17) A permanent committee was appointed on Young People's Work to report each year the activities and progress of this work, which is to educate the young people of our churches in Baptist doctrine and spiritually. During the past year the Baptist Young People's Association of Louisville and vicinity was organized with enthusiastic meetings. (L.R.Assn.M., 1903, p. 29) Last year we raised over \$70,000.00 for missions and about \$500,000.00 for all purposes. (Western Recorder, May 5, 1926 by Dr. J. P. Jenkins, Secretary Long Run Association.) Contributions to local expense was \$366,000. For Missions and other co-operative Baptist work was \$141,000. The association has contributed approximately \$800,000., to the 75-Million/ Campaign. (L. R. Assn. M., 1903, p. 32.) In 1902 a missionary society was formed in

Massachusetts. In 1814 through the influence of Luther Rice, came the great "Missionary Union." (p.36.) Up to 1815 the preachers bore most of the entire burden of missions, that year the first mission board was appointed to raise money and appoint missionaries. Henson Hobbs of the Long Run Association, was appointed missionary to Missouri Territory. (L.R.Assn.M., 1904, p. 8) Most of the Missions are taken up by the churches. Some special work among the colored to be carried on by the Seminary students. (L.R.Assn.M.,1910,p. 12) M. P. Hunt was appointed Superintendent of District Missions, if he should be in position not to accept, the board is to appoint someone in his place. (L.R.Assn.M.,1911,p.22) E. G. Vick was selected to be Superintendent of Missions account of Dr. Hunt not being able to serve, and started November 1, 1910. Assisted by the State Board, he made his first report to the association, listing all missions and their locations at that time. (L.R.Assn.M.,1920,p.12.) Dr. J. Phillips Jenkins was engaged by the association as its executive secretary maintaining an office in the Republic Building, 5th and Walnut Streets, Louisville, and acting as executive of the Long Run Association Board, which is in effect the Baptist City Mission Board. (L.R.Assn.M., 1921, p.44.) Miss Emma Leachman, City Missionary for the past 20 years has resigned. (L.R.Assn.M.,1936,p.30.) The Syrian Mission on Brook Street, Louisville, has for many years been conducted by Mrs Mary Sheely under the direction and support of the State Board of Missions, which discontinued appropriations June 30, 1936, was committed to the Long Run Association, after careful consideration by the Executive Committee of the Long Run Board, recommended the discontinuance of this mission as of June 30, 1936.

Disposition of the churches that went into the constitution of the Long Run Association:

BEARGRASS, organized in January 1784, by Rev. John Whitaker, located about six miles from the Court House of Jefferson County on the Shelbyville turnpike. First known as the "Baptist Church of Beargrass," was one of the organizers of the Salem Association in 1785 and the Long Run Association in 1803 dissolved in 1832 (see entry).

BEECH CREEK, organized 1796 by Lewis Craig. Located in the southeastern part of Shelby County, joined Salem Association 1797. Long Run 1803, dismissed in 1817 to join the Franklin Association.

BRASHEAR'S CREEK, organized 1785 by William Taylor and John Whitaker. Located about $1\frac{1}{2}$ miles from Shelbyville, Shelby County; 1787 joined Salem Association; 1803 Long Run; 1841 changed name to Clear Creek; dissolved 1858 (see entry).

BUCK AND ELK CREEK, organized April 27, 1794 by Joshua Morris. Located at Elk Creek, Spencer County. First called Buck Creek; joined Salem Association 1794; 1795 called Buck and Elk Creek; 1803 Long Run Association; 1823 name changed to Elk Creek. (see entry).

BURK'S BRANCH, organized June 15, 1801 by . Located four miles north of Shelbyville, Shelby County; joined Salem Association 1801; Long Run 1803; letter of dismissal granted in 1883 to join Shelby County Association.

CANE AND BACK RUN, organized 1800 by William Edmund Waller, Sr. First located in the southeastern part of Jefferson County; first named "Cane and Back Run", changed location to present site northeast corner of Bullitt County in 1817 at which time changed name to Kings, (see entry).

CHENOWITH RUN, organized June 16, 1792 by Joshua Morris and Joshua Carman. Located about twelve miles southeast of Louisville, Jefferson County. Joined Salem Association 1792; Long Run Association 1803; changed name to Cedar Creek 1846 (see entry).

CORN CREEK, organized 1800 by Rev. John Taylor. Located about eight or nine miles north of Bedford, Trimble county. Joined Salem Association 1801, (L.R.Assn. MSS., 1803, p. 6); Long Run Association 1803; (L.R.Assn. MSS., 1826, p. X)

dismissed to join Sulphur Fork Association 1826. (Spencer, vol. 1, p. 467)

EIGHTEEN MILE, organized September 12, 1800 by William Kellar, Ambrose Dudley and William Payne. Located about four miles north of LaGrange, Oldham County. Joined Salem Association 1800, (L.R.Assn.M.S.S., p. 5); Long Run 1803; joined Sulphur Fork Association 1833. (M/S/S. 1833).

(Spencer, vol. II, pp. 153, 178) FLOYD'S FORK, organized 1800 by Abraham Stark, located near what is now Buckner, Oldham County. Joined Salem Association 1801 (L.R.Assn.M.M/S/S. p.7); Long Run Association 1803; (L.R.Assn.M.M/S/S., 1816, p. 52); dissolved 1816 (see entry).

(Spencer, VOL. I, p. 285) FOX RUN, organized January 26, 1794 by John Whitaker and Joshua Morris. Located in the northern part of Shelby County near Henry county line. Probably joined Salem Association 1794, (L.R.Assn.M.M/S/S. 1803, p.7); Long Run Association 1803; dismissed in 1839 to join Sulphur Fork Association. ~~XXXXXXXXXX~~
~~XXXXXXXXXX~~ (L.R.Assn.M.M/S/S., 1839, p.)

(Spencer, vol. I, p. 348) HARROD'S CREEK, organized 1797 by William Kellar. Located about six miles northwest of LaGrange, Oldham County; joined Salem Association 1797; (L.R.Assn.M.M/S/S., 1803, p. 7); Long Run Association 1803, (Spencer, vol. I, p. 349); United with Sulphur Fork Association in 1855.

(Spencer, vol. I, p. 50) LICK BRANCH, organized 1802 by . Located near LaGrange, Oldham County; joined Salem Association 1802, (L.R.Assn.M.M/S/S., 1803, p. 7); Long Run Association 1803; dismissed to organize Sulphur Fork Association in 1826, (now LaGrange).

(L.R.Assn.M., 1842, p. 11) LITTLE MOUNT, organized August 21, 1801 by David Thompson, Isaac Edwards, James McQuid, Warren Cash, and Reuben Smith; located at Little Mount, Spencer County. (Spencer, vol. II, p. 50) Joined Salem Association 1801, (L.R.Assn.M.M.S.S., 1803, p.7); Long Run Association 1803. (L.R.Assn.M., 1871, p.4) Dismissed in 1871 to join Shelby County Association. (L.R.Assn.M., 1842, p.14)

LONG RUN, organized 1794 by Joshua Morris~~or~~ or Reuben Smith. Located on the eastern border of Jefferson County, near what is now Eastwood. (Spencer, vol. II, p. 49);

joined Salem Association 1797; (L.R.Assn.M.S.S.,1803, p. 1) Long Run Association 1803, (see entry).

(L.R.Assn.M.,1841, p. 15) PLUMB AND BUCK CREEK, organized 1799 by William Edmund Waller; located in the southern part of Shelby County near present Finchville. Joined Salem Association 1799. (L.R.Assn.M.M/S/S.,1803,p.7) First called Plum Creek 1803; Plumb and Buck Creek 1806;(L.R.Assn.M.M/S/S.,1806,p.2), (L.R.Assn.M., 1849, p. 3) 1849 Buck Creek, and Second Buck Creek; (L.R.Assn.M.,1860, p. 4) 1860 they reunited as Buck Creek; (L.R.Assn.M.1871,p.3) 1871 dismissed to join Shelby County Association.

(Spencer, vol. I, p. 369) SALT RIVER, organized February 3, 1798 by William Taylor. Located on the north side of Salt River which is now Anderson County near present Glensboro. Joined Salem Association 1798; (L.R.Assn.M.M/S/S. 1803, p. 7); Long Run Association 1803. L.R.Assn.M.M/S/S., 1815, p. 50) Dismissed 1815 to join Franklin Association.

(Spencer, vol. II, p. 480.) RIDGE, organized 1798 probably by Isaac Edwards, located near what is now Mt. Eden, Spencer County. (Spencer, vol. I, p. 368) Joined Salem Association 1798; (L.R.Assn.M.M.S.S., p. 1) Long Run Association 1803; dissolved 1803, (see entry).

(Spencer, vol. II, p. 50.) ROCK LICK, organized 1801 by Thomas Woolridge. Located in the southeastern part of Henry County, near Pleasureville. Joined Salem Association 1801; (L.R.Assn.M.M/S/S., 1803, p. 7) Long Run Association 1803; (L.R.Assn.M.M/S/S.,1825,p.87.) Last showing on Long Run Association Minutes.

(Spencer, vol. I, p. 422) SILVER CREEK, Indiana. Organized November 22, 1798, by Isaac Edwards, first located on Fourteen Mile Creek, then Knox County in the Illinois grant. Joined Salem Association of Kentucky in 1799. In 1803 changed location to the County Seat of Floyd County (now Charlestown) Indiana; (L.R.Assn. M.M/S/S.,1803, p. 7) joined the Long Run Association of Kentucky the same year. (L.R.Assn.M.M/S/S., 1812,p.37) Dismissed in 1812 with five other churches, namely Crooked Creek, Knob Creek, Upper Blue River, Lower Blue River, and Indian Creek, all located in Indiana to form the Silver Creek Association. (Spencer, vol. I,

p.422) By 1886 it was named Charlestown Church; (L. R. Assn.M.M/S/S., 1807,p.21) Crooked Creek joined Long Run Association (Kentucky) in 1807; (L.R.Assn.M.M/S/S. 1810,p.30) Knob Creek and Indian Creek joined 1810; (L.R.Assn.M.M/S/S.,1811,p.34) Upper Blue River and Lower Blue River joined 1811.

(Spencer, vol. I, p. 434) SIX MILE, organized 1799 by Abraham Cook, located (now Christianburg) Shelby County; (Spencer, vol. II, p. 49) joined Salem Association in 1800; (L.R.Assn.M., 1803, p. 7) Long Run Association 1803; (L.R.Assn.M.,M/S/S., 1817,p.55) joined Franklin Association in 1817.

(Spencer, vol. I, p.423) SOUTH LONG RUN, organized 1802 by Henson Hobbs, located near (now Simpsonville) Shelby county; (L.R.Assn.M.M/S/S.,1803,p.7) joined Long Run Association 1803; (L.R.Assn.M.M.S.,) dissolved 1830 (see entry)

(Spencer, vol. II, p. 50) SULPHUR FORK, organized 1801 by , located at Campbellsburg, Oldham County. Joined Salem Association in 1801; (L.R.Assn.M.M/S/S., 1803, p.7) Long Run Association 1803; (L.R.Assn.M.M.S/S.,1826,p.^{no number}) Sulphur Fork Association 1826.

(Spencer, vol. I, p. 346) TICK CREEK, organized 1797 by Joshua Morris. Located about five miles east of Shelbyville, Shelby County. Joined Elkhorn Association 1797, Salem Association 1799; (L.R.Assn.M.M/S/S., 1803,p.7) Long Run Association 1803. (L.R.Assn.M.M/S/S.,1810,p.30) Changed name to Bethel in 1810; Middle District Association 1836.

(Spencer, vol. I, p. 286) EAST FLOYD'S FORK, organized 1802 by Isaac Malin and John Dupuy. Located about two miles from Smithfield, Henry County. (L.R.Assn.M.M/S/S.,1803, p.7) Joined Long Run Association 1803; (L.R.Assn.M.M/S/S.,1826) Sulphur Fork Association in 1826; Changed name to East Fork.

(Spencer, vol. I, p. 456) PORT WILLIAM, organized April 5, 1800 by William Hickman and Joshua Morris. Located (now Carrollton) Carroll County; applied admittance to Salem Association in 1800, rejected; joined Elkhorn 1801, (L.R.Assn.M.M/S/S.,p.7) Long Run 1803; (L.R.Assn.M.M/S/S.,1816, p. 53) name changed in 1816 to McCool's Bottom; joined Franklin Association the same year.

(L.R.Assn.M.M/S,^S1804, p. 10) DRENNONS CREEK, organized 1799, near New Castle, Henry County; joined Elkhorn Association 1799; Long Run 1804. (L.R.Assn.M.M/S,^S1841,) Name changed by 1841 to New Castle; (L.R.Assn.M., 1847, p.7) Sulphur Fork Association 1847.

(Spencer, vol. II, p. 154) DRENNON RIDGE, organized 1801, near Smithfield, Henry County. Joined Elkhorn Association 1802; (L.R.Assn.M.M/S,^S1804, p. 10) Long Run 1804. (L.R.Assn.M.M/S,^S1821, p. 67) Concord 1821.

(Spencer, vol. I, p. 458) TWINS, organized June 23, 1801, New Liberty, Owen County. Joined Elkhorn Association 1801; (L.R.M.M/S,^S1804, p. 10) Long Run 1804; (L.R.Assn.M.M.S.S.,1821,p.⁶⁷~~10~~) Concord 1821.

(L.R.Assn.M.M/S,^S1804, p. 10) BLUESTONE, organized 1804 near Shelby and Anderson County Line. Dissolved 1810 (see entry).

(L.R.Assn.M.M/S,^S1805,p. 14) BUFFALO LICK, organized 1805, eastern part of Shelby county. (L.R.Assn.M.M/S,^S1817, p. 56) Joined Franklin Association 1817.

(Spencer, vol. I, p. 622) SOUTH BENSON, organized February 28, 1801, five miles southwest of Frankfort; (Spencer, vol. II, p. 15) joined Elkhorn Association 1801; (L.R.Assn.M.M/S,^S1806,p.18) Long Run 1806; (L.R.Assn.M.M/S,^S1815,p. 50) Franklin 1815.

(L.R.Assn.M.M/S,^S1807,p.21) INDIAN FORK, organized 1806, Shelby County; joined Long Run Association 1807; (L.R.Assn.M.M/S,^S1817, p. 56) Franklin 1817.

(L.R.Assn.M.M/S,^S1810,p. 30) LITTLE FLOCK, organized 1810 Bullitt County. Joined Long Run Association the same year (see entry).

(L.R.Assn.M.M/S,^S1810, p. 30) PLUM CREEK, organized 1810, Spencer County, joined Long Run Association the same year, (see entry).

(L.R.Assn.M.M/S,^S1810,p.30) WHITES RUN, organized 1810, Gallatin County, joined Long Run Association the same year, (L.R.Assn.M.M/S,^S1816, p. 53) Franklin 1816.

(L.R.Assn.M.M/S,^S1811,p.34) BEECH RIDGE, organized 1811, five miles southeast of Shelbyville, Shelby County. Joined Long Run Association the same year. (L.R.Assn.M.M/S,^S1823, p. 75) Name changed to Salem 1823; (L.R.Assn.M.M/S,^S1836, ^{not a member}~~p. 1~~)

Middle District 1836.

(L.R.Assn.M.M./S./S., 1812, p. 38) DOVER, organized 1812, Shelby County. Joined Long Run Association the same year, (L.R.Assn.M., 1854, p. 5) Sulphur Fork 1854.

(L.R.Assn.M.M./S./S., 1812, p. 38) GOSHEN, organized 1812, Anderson County. Joined Long Run Association the same year; (L.R.Assn.M.M./S./S., 1816, p. 53) Franklin 1816, (L.R.Assn.M.M./S./S., 1813, p. 41) PATTONS CREEK, organized 1813 Trimble County, joined Long Run Association the same year. (L.R.Assn.M.M./S./S., 1826, p.) Sulphur Fork 1826. (L.R.Assn.M.M./S./S., 1813, p. 41) FLAT CREEK, organized 1813, Oldham County; joined Long Run Association the same year, (L.R.Assn.M.M./S./S., 1819, p. 62) Franklin Association 1819.

(L.R.Assn.M.M./S./S., 1814, p. 46) CANE RUN, organized 1814, Henry County; joined Long Run Association the same year. ?

(L.R.Assn.M.M./S./S., 1815, p. 50) FIRST BAPTIST, organized 1815, Louisville, Jefferson County. Joined Long Run Association the same year, (see entry).

(L.R.Assn.M.M./S./S., 1818, p. 58) NORTH SIX-MILE, organized 1818, southern part of Henry County. Joined Long Run Association the same year. (L.R.Assn.M.M./S./S., 1826, p.) Sulphur Fork 1826.

(L.R.Assn.M.M./S./S., 1818, p. 58) UNION SPRING, organized 1818 on Little Kentucky river, northern part of Trimble County. Joined Long Run Association the same year.

(L.R.Assn.M.M./S./S., 1826, p.) Sulphur Fork 1826.

(L.R.Assn.M.M./S./S., 1819, p. 62) SHELBYVILLE, organized 1819, Shelbyville, Shelby County. Joined Long Run Association the same year; (L.R.Assn.M., 1871, p. 4) Shelby County 1871.

(L.R.Assn.M.M./S./S., 1819, p. 62) PIGEON FORK, organized 1819, near Smithfield, Henry County. Joined Long Run Association the same year; (L.R.Assn.M.M./S./S., 1826, p.) Sulphur Fork 1826.

(L.R.Assn.M.M./S./S., 1819, p. 62) MT. MORIAH, organized 1819, Shelby County, joined Long Run Association the same year; (L.R.Assn.M.M./S./S., 1836, p.) Middle District. 1836.

(L.R.Assn.M.M./S./S., 1819, p. 62) HUNTERS BOTTOM, organized 1819, near the Ohio

River, Trimble County. Joined Long Run Association the same year. (L.R.Assn.M.M./S./S., 1821, p. 68) Concord 1821.

(L.R.Assn.M.M./S./S., 1820, p. 65) HOPEWELL, organized 1820, Henry County. Joined Long Run Association the same year; (L.R.Assn.M.M./S./S., 1821, p. 68) Concord 1821.

(L.R.Assn.M.M./S./S., 1827, p.) FISHPOOL, organized 1827, southern part of Jefferson County, (See entry).

(L.R.Assn.M.M./S./S., 1828, p.) FLOYDS FORK, organized 1827, eastern part of Jefferson County, (see entry).

(L.R.Assn.M.M./S./S., 1828, p.) HOPEWELL, organized 1828, near present Ballardsville, Oldham County. Joined Long Run Association the same year; (L.R.Assn.M.M./S./S., 1839, p.) name changed to Ballardsville; Sulphur Fork, 1839.

(L.R.Assn.M.M./S./S., 1828, p.) TAYLORSVILLE, organized 1828, Spencer County (see entry).

(L.R.Assn.M.M./S./S., 1830, p.) SIMPSONVILLE, organized 1830, Shelby County. Joined Long Run Association same year. (L.R.Assn.M., 1887, p. 14) Shelby County 1887. (L.R.Assn.M.M./S./S., 1829, p.) In 1829 Benjamin Allen and Zacheus Carpenter gathered two churches, known as Goose Creek and Pond Creek in Bullitt County. They were

"Constituted on the Bible," and applied the same year for admittance into this association. As no creed had been adopted, the question of admittance was referred to a committee who was to confer with these churches and report at the next association session. (L.R.Assn.M.M./S./S., 1830, p.) At the 1830 session, the committee reported the churches in question declined to adopt any creed, after the vote of the association was taken, they were rejected. (L.R.Assn.M./S./S., 1833, p.) ROLLINGSTON, organized 1833, what is now Pewee Valley, Oldham County, (see entry).

(L.R.Assn.M.M./S./S., 1834, p.) MT. PLEASANT, organized 1834, by the union of Rock Lick and North Six-Mile, Henry County, joined Long Run Association the same year.

(L.R.Assn.M.M./S./S., 1837, p.) Middle District 1837.

(L.R.Assn.M.M./S./S., 1834, p.) Bethlehem, organized 1834, Spencer County, joined Long Run Association the same year; (L.R.Assn.M.M./S./S., 1837, p.) Middle District 1837.

(L.R.Assn.M.M./S./S., 1839, p.) SECOND BAPTIST, organized September 30, 1838, Louisville, Jefferson County. Joined Long Run Association 1839. (see entry)

(L.R.Assn.M.,1842, p. 6) EAST BAPTIST, organized 1842, Louisville, Jefferson County (see entry)

L.R.Assn.M., 1842, p.6) SHILOH, organized 1842, southwest of Louisville, Jefferson, County (see entry).

(L.R.Assn.M.,1842,p.6) AFRICAN CHURCH, organized 1839, Louisville, Jefferson County. Joined Long Run Association 1842, through the delegates of the First Baptist, Louisville, and to be represented by this church and under their supervision they have a Sunday School and 475 members. (L.R.Assn.M.,1869, p.9) A letter of dismission given in 1869.

(L.R.Assn.M.,1843, p. 5) UNION RIDGE, organized May 1843, Oldham County, joined Long Run Association the same year. (L.R.Assn.M.,1852,p.5) Granted a letter of dismission in 1852.

(L.R.Assn.M.,1844,p.4) LIBERTY CHURCH, organized 1844, Oldham County. Joined long Run Association the same year; (L.R.Assn.M., 1848, p. 5) Sulphur Fork 1848.

(L.R.Assn.M.,1844, p.3) CHENOWITH'S RUN, organized 1844, Jefferson County (see entry).

(L.R.Assn.M.,1846, p.3) THE FOURTH BAPTIST, organized 1845, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1846,p.3) JEFFERSONTOWN, organized 1845, Jefferson County (see entry).

(L.R.Assn.M., 1846, p. 3) BETHEL, organized 1845, Shelby County. Joined Long Run Association 1846; (L.R.Assn.M.,1850,p.4) name changed to Clay Village 1849; (L.R. Assn.M.,1871,p.4) Shelby Association 1871.

(L.R.Assn.M.,1847,p.7) THE SECOND COLORED CONGREGATION of the First Baptist Church Louisville, housed in a ~~separate~~ building with Elder George Wells, pastor. (L.R.Assn. M.,1850,p.4) Named Walnut Street African Church in 1850. (L.R.Assn.M.,1852, p.2) the 1852 minutes list the two colored churches as First and Second Louisville African Churches.

L.R.Assn.M.,1854, p.4) JEFFERSON STREET, organized 1854, Louisville, Jefferson County (see entry).

(L.R.Assn.M.,1854, p.4) GERMAN BAPTIST, organized 1853, Louisville, Jefferson County (see entry).

- (L.R.Assn.M.,1858, p.3) 5th AND YORK STREET AFRICAN, organized 1858, Louisville Jefferson County, (see entry).
- (L.R.Assn.M.,1858,p.3) PORTLAND AVE., organized 1858, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1860, p. 3) BEECHLAND, organized 1860 (now Valley Station P.C.) ~~BULLITT COUNTY, (see entry)~~ Jefferson County, (see entry).
- (L.R.Assn.M.,1860, p.3) KNOB CREEK, organized 1860 (now Vally Station P.C.) Bullitt County, (see entry).
- (L.R.Assn.M., 1863, p. 2) WEST POINT, organized August 20, 1863, Bullitt County. Joined Long Run Association the same year; (L.R.Assn.M.1872, p.4) Salem 1872.
- (L.R.Assn.M.1864, p.3) PLEASANT GROVE, organized 1864, Bullitt County, (see entry).
- (L.R.Assn.M.,1868,p.13) PILGRIM, organized 1868, Louisville,Jefferson County, (see entry).
- (L.R.Assn.M.,1869,p.3) OLIVE BRANCH, organized 1869, Bullitt County,(see entry).
- (L.R.Assn.M.,1869,p.8) FALLS, organized 1869, Jeffersonville, Indiana,(see entry).
- (L.R.Assn.M.,1873,p.4) PEWEE VALLEY, organized 1873, Oldham County,(see entry).
- (L.R.Assn.M.,1873,p.4) JEFFERSONVILLE, organized 1873, Clark County, Indiana ; joined Long Run Association the same year; (L.R.Assn.M.,1878,p.5) Bethel Association in Indiana, 1878.
- (L.R.Assn.M.,1873,p.4) BROADWAY, orgainzed 1873, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1873,p.4) VALLEY, organized 1873, Bullitt County, (see entry).
- (L.R.Assn.M.,1874,p.3) MIDDLETOWN, organized 1874, Jefferson County, (see entry).
- (L.R.Assn.M.,1875,p.5) HOPE, organized 1874, Louisville, Jefferson County,(see entry).
- (L.R.Assn.M.,1880,p.4) MT. CARMEL, organized 1880, Jefferson County,(see entry).
- (L.R.Assn.M.,1885,p.3) SALEM, organized 1884, Bullitt County, (see entry).
- (L.R.Assn.M.,1887,p.14) PARKLAND, organized 1887, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1888,p.4) 22nd AND WALNUT,organized 1887, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1888,p.8) SOUTHGATE STREET, organized 1888,Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1890,p.4) MCFERRON MEMORIAL, organized 1890, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1890,p.4) OAKDALE, organized 1890, Louisville, Jefferson, County. (see entry).

(L.R.Assn.M.,1892,p.5) LOGAN STREET, organized 1890,Louisville, JeffersonCounty, (see entry).

(L.R.Assn.M.,1893,p.6) HIGHLAND, organized 1893, Louisville, Jefferson County, (see entry).

(L.R.Assn.M., 1893,p.6) TWENTY SIXTH AND MARKET STREET, organized 1891, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1893,p.6) MEADOW HOME, organized 1893, Louisville, Jefferson County, (see entry).

L.R.Assn.M.,1895,p.7) THIRD AVENUE, organized 1895, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1896, p.8) THIRTY-SIXTH STREET, organized 1896, Louisville, Jefferson County,(see entry).

(L.R.Assn.M.,1898,p.6) EAST MEADE, organized 1898, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1898,p.6) HOPEWELL, organized 1892 between Jeffersontown and Fisherville, Jefferson County, (see entry).

(L.R.Assn.M.,1899, p. 12) MILL CREEK, organized 1899, Jefferson County, (See entry).

(L.R.Assn.M.,1900, p.16) CLIFTON, organized 1893, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1903,p.13) HAZELWOOD, organized 1903, Louisville, Jefferson County, (see entry).

(L.R.Assn.,1905,p.8) KOSMASDALE, organized 1905, Kosmasdale, Jefferson County, (see entry).

- (L.R.Assn.M.,1907,p.6) ⁷EIGHTEENTH STREET, organized 1906, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1908,p.6) CRESCENT HILL, organized 1908, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1909,p.7) DEER PARK, organized 1908, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1911,p.8) CARLISLE AVENUE, organized 1911, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1911,p.8) BEECHMONT, organized 1911, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1911,p.8) WEST BROADWAY, organized 1909, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1913,p.8) BETHEL, organized 1913, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1914,p.10) GRACE, organized 1899, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1916,p.9) FAIRDALE, organized 1916, Fairdale, Jefferson County, (see entry).
- (L.R.Assn.M.,1916,p.9) HIGHLAND PARK, organized 1911, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1916,p.9) NINTH AND O.STREET, organized 1909, Louisville, Jefferson County, (see entry).
- (L.R.Assn.M.,1920,p.9) EASTWOOD, organized 1920, Eastwood, Jefferson County, (see entry).
- (L.R.Assn.M.,1920,p.9) MIDDLETOWN, organized 1920, Middletown, Jefferson County, (see entry).
- (L.R.Assn.M.,1921,p.9) LYNDON, organized 1920, Lyndon, Jefferson County, (see entry).
- (L.R.Assn.M.,1922,p.8) SOUTH JEFFERSON, organized 1922, Valley Station, Jefferson County, (see entry).

(L.R.Assn.M.,1922,p.8) VAN BUREN, organized 1896, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1923,p.9) SHAWNEE, organized 1922, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1924,p.9) EAST AUBURDON, organized 1923, Camp Taylor, Jefferson County, (see entry).

(L.R.Assn.M.,1924,p.9) 2nd HIGHLAND^{Post}, organized 1924, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1925,p.8) FARMDALE, organized 1922, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1927,p.9) VIRGINIA AVENUE, organized 1926, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1927,p.9) SHIRLEY MEMORIAL, organized 1927, Harrods Creek, Jefferson County, (see entry).

(L.R.Assn.M.,1928,p.10) ST. MATTHEWS, organized 1927, St. Matthews, Jefferson County, (see entry).

(L.R.Assn.M.,1928,p.10) BUECHEL, organized 1928, Buechel, Jefferson County, (see entry).

(L.R.Assn.M.,1928,p.10) SOUTH LOUISVILLE, organized 1928, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1928,p.10) SUNNY SIDE, organized 1921, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1932,p.10) SHIVELY, organized 1932, Shively, Jefferson County, (see entry).

(L.R.Assn.M.,1932,p.10) LEE'S LANE, organized 1932, Shively, Jefferson County, (see entry).

(L.R.Assn.M.,1933,p.13) BARDSTOWN ROAD, organized 1928, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1934,p.12) SOUTH SIDE, organized 1926, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1937,p.16) MANLEY MEMORIAL, organized 1937, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1938,p.12) WEST SIDE, organized 1926, Louisville, Jefferson County, (see entry).

(L.R.Assn.M.,1940,p). VALLEY VIEW, organized 1940, Louisville, Jefferson County, (see entry).

3 ✓
Eight Mile Mission, 1891-1921, about 2 miles East of St. Mathews on
U. S. Highway 60. Jefferson County.

This mission was started October 14, 1891 by Mr. James G. Caldwell,
a deacon of the Walnut Street Church (see entry), and was a mission of this
church until May 1921, when it united with the Lyndon Church (see entry).

Services were held in a frame structure, erected on a site donated by Mr.
James G. Caldwell. The structure erected and dedicated by the Walnut Street
church in 1891. American meeting house type, frame, stone foundation, bell and
belfry, frosted glass windows.

After this congregation united with the Lyndon Church, the property was
sold at auction for \$1,250.00, and through the kindness of Mr. Wheeler, the
auctioneer and others \$1,248.50 was received by the building fund of Lyndon
Church. First resident pastor Rev. T. T. Martin, A.B., 1891-1893. Mission
records are to be found in Walnut Street Church, 1101 South 3rd Street, Louisville.

Ref. Walnut Street Church records, 1891-1921. Long Run Association
Minutes 1921. Lyndon Church Manuscript Minutes, 1921.

Valley Church, 1869-1876. Near Mt. Video, $\frac{1}{2}$ mile south of Mitchell Hill in Bullitt County.

Organized 1869, re-organized 1873. First by Rev. H. C. Beghtal, R. E. Quick, F. K. Horine with a membership of forty-seven. Services were held in a frame school house and was first named "Olive Branch," and was received into the Long Run Association the same year. Re-organized in 1873 by Rev. L. T. Hardy, and changed its name to Valley, admitted to the Long Run Association the same year.

The organization disbanded in 1876, and after some delay the members joined Mt. Carmel (see entry), and Salem (see entry). First and only resident pastor Rev. H. C. Beghtal, 1869-1871. There were no church records found.

Ref. Long Run Association Minutes, 1869, 1873, 1876, pp. 3, 4, 3.

Eastwood Church, 1920-- , Eastwood, Jefferson County.

Organized July 25, 1920 by Rev. W. H. Reed. After a two weeks meeting held by Rev. E. C. Stevens, services were held in a community hall which was rented, 1920-'23. In 1921 the present site of three (3) acres and 40,000 feet of lumber was secured. The present structure was ~~repaired~~ ^{erected} and dedicated in 1923. It was repaired in 1928. Of American architecture, brick veneer, concrete foundation, basement, kitchen, dining-room convertible to class room, baptistery, pastor's study. Seating capacity, 250. Eleven rooms. There is no parsonage.

This church was organized with a charter membership of forty-three (43), including seven (7) received for baptism after the organization was completed. It was admitted to the Long Run Association in September 1920, with Rev. W. H. Reed, pastor, H. B. Fisher, clerk, Lee Craft, Sunday School superintendent.

First resident pastor, Rev. W. H. Reed, 1920-'22. Present pastor, Rev. S. W. Eubanks, 1937-- , Rice Hall, Southern Baptist Theological Seminary, Louisville. Property valuation, \$16,000. Membership, 197, Sunday School membership, 76.

Active organizations in the church are, Sunday School, Baptist Training Union (Adult, Young Peoples', Intermediate, Junior), Woman's Missionary Society (Girls' Auxiliary).

Minutes (also contains baptisms, marriages, membership, deaths, Sunday School, Baptist Training Union, Woman's Missionary Society, finance) 7 vols. 1920-- , kept by Mr. W. L. Russell, church clerk, Eastwood, Ky. Sunday School records (classes, membership, attendance, contributions) yearly 1920-- , Mr. J. C. Sweeney, superintendent, Star Route, Fisherville, Ky. Baptist Training Union (auxiliaries) yearly,

1920--, Mr. W. M. Termill, director, Eastwood, Ky. Woman's Missionary Society (auxiliary) yearly 1920--, Mrs. George C. Cates, Jr., president, Anchorage, Ky. Financial records, (income and disbursements) 5 vols.

1920--, kept in the home of Mr. W. F. Huber, Jr., treasurer, Eastwood, Ky.

Ref. Church manuscript minutes, Long Run Association Minutes, 1920, p.9; 1921, p. 42; 1923, p. 14; 1940 Statistics.

First Baptist Church, 1815-'49, formerly 4th and Walnut St., now 1101 South 3rd Street, Louisville, Jefferson County.

Organized in 1815, by Rev. Hanson Hobbs with a membership of fourteen, services were held in homes in the neighborhood of south(now Chestnut) and Preston Streets and the Courthouse, until they joined with the Free Masons and secured a site on the southern corner of Fifth and Green Streets (now Liberty) on which a three story brick structure was erected in 1824. The church using the first and second floors, the third used by the Masonic Lodge. In 1849 a site on the northwest corner of Fourth and Walnut streets was secured.

Organized in the house of Mark Lampton near the present Louisville City Hospital. (In 1817the State moved to build a State Hospital in Louisville, and in 1823 Thomas Prather and Guthbert Bullitt gave two parcels of ground on South (now Chestnut) and Preston Streets for this purpose. In 1825 this hospital was opened and was known as the State Hospital, though the prime purpose therefor was to provide hospital facilities for marine patients. In 1836 the State turned this Hospital over to the city of Louisville and it was officially known as the Louisville Hospital, though in popular parlance the Marine Hospital, Deed Book B.V.,pp. 322,323, Jefferson County, First issue of the Louisville City Directory, 1832, p. 143, Marine Hospital, Lot #3, Chestnut Street). This was the first Baptist Church to be organized in Louisville, and was admitted to the Long Run Association in September 1815 when they met at the "Bethel Meeting-house in Shelby County," which reported a membership of twenty-two with Abraham Fields and Samuel Applegate, messengers. In 1820 the membership was seventy-two, by 1830 the membership was 294, but in 1831 through the influence of Revs. Allen and John B. Curl who were pastors 1824-1830 had adopted the views of Alexander Campbell carried with them all the members except 85. At this time Rev. George Waller, ministered 1831-'34, Rev. W. C. Buck, 1836-'40, on September 30, 1838 was the organization of the Second Baptist Church(see entry)

whose members came from the First. In 1839 they reported to the Association of having a large African Church under their care with a membership of about 300, who was occupying a new brick structure of their own with Rev. Henry Adams, pastor, in 1842 letters were given to 559 colored members to go into a separate organization which was admitted to the Long Run Association in September 1842 as the African Church, through delegates of the First Church, withdrew from the Association in 1869, reducing the membership from 838 to 279. On January 1, 1842 the East Church (see entry) was organized with members from this church and December 7, 1845 the Fourth Church (see entry), in 1847 The Second Colored Congregation, was admitted to the Long Run Association under the same agreement as the first one. In this church was the organization of The General Association of the Baptists of Kentucky on October 10, 1837, the sermon was preached by Rev. William Vaughn, from Acts 20:24. Meeting called to order by Rev. W. C. Buck, with Rev. George Waller temporary chairman, J. M. Pendleton and John L. Waller clerks.

In 1840 they reported a large Sunday School and in connection with the Second Church (see entry) a Female Missionary Society and a Bible Society. This church has been among the foremost advocates and promoters of Mission, Bible and Temperance Societies, Sabbath Schools, etc., in the State.

On October 12, 1849 they united with the Second Church (see entry) and took the name Walnut Street Baptist Church having secured a site from Rev. Dr. E. P. Humphrey, 99' x 164' on the northwest corner of Fourth and Walnut Streets.

First resident pastor, Rev. Henson Hobbs, 1815-Aug. 1821, pastor at the time of the union Rev. Thomas Smith, Jr. who died March 6, 1851.

Ref. Long Run Association Manuscript Minutes, 1815, p. 49, 1839, 1840, 1841, No. p. numbers, printed 1843, p. 9., 1849, p. 6, 1903, p. 41. Walnut Street Manuscript records 1844-'49. Jubilee of the General Association of Baptists in Kentucky at the Semi-centennial Anniversary held October 20-22, 1837, by James M. Pendleton, D.D., Spencer, Vol. II p. 158., Memorial History of Louisville, First Settlement to 1896, Edited by J. Stoddard Johnston, Vol. I p. 71.

First Highland Park Church, 1911-- , 4459 Park Blvd., Louisville, Jefferson County.

Organized 1911, by some members of Broadway Church (see entry). Services were held in a frame structure erected by donations and contributions in 1891-1911. In 1916 this property was occupied by the Town Hall. The present site was secured and structure erected and dedicated in 1911. American architecture, brick and concrete blocks, concrete foundation, half basement, kitchen, dining rooms convertible, no bell or belfry, on the corner stone "Highland Park Baptist Church 1911, Christ is Risen", baptistery, art and memorial glass windows. Sunday School structure erected 1927 or '28, brick, concrete and concrete blocks foundation, two story, basement for boiler room only. Plain glass windows. Total rooms 60. Parsonage, brick bungalow, secured in 1920 at 4467 Park Blvd.

Started as a mission Sunday School in 1891 by the Long Run Association Mission Board in co-operation with the City Mission Committee and the Broadway Church (see entry), and continued as a mission of Broadway Church (see entry) assisted by the State Board of Missions, during the pastorate of Rev. W. E. Mason in 1911, it was organized as a mission church on the completion of their structure dedicated in 1911. On September 14, 1916 they were organized as an independent congregation, and were admitted to the Long Run Association on September 22, with a membership of 481, Rev. A. M. Rogers, pastor, S. C. Bell, clerk, Porter Rafferty, James Costigan, Herk Arnold, and C. W. Cooper, messengers.

First pastor, Rev. G. Hammon, 1893-'94, Rev. H. R. McLendon, in 1901 was paid by the Broadway Church. (see entry).

Rev. A. M. Rogers, 1912-1916, present pastor, Rev. George Cummings, June 1940--, 4467 Park Blvd., Louisville. Total property valuation, \$53,000.00. Membership, 1156, Sunday School members, 990.

Active organizations in the church are Sunday School, Baptist Training Union (Adult, Young Peoples' (2), Intermediate, Junior), Woman's Missionary Society (Young Woman's Auxiliary, Girls Auxiliary (2), Royal Ambassadors, Sunbeams).

Minutes, (contains all church business, income and disbursements), 10 vols. 1911--, some in the church, some misplaced, the current in the home of Mr. Truman K. Mills, church clerk, 124 Hiawatha Ave., Louisville. Register, (baptisms, marriages, membership and deaths) 5 vols. 1911--, kept by Mrs. A. Z. Mills, recording clerk, 310 Ashland Ave., Louisville. Sunday School records, (attendance, membership, classes and contributions) 6 vols. 1911--, kept in the church by Mr. A. A. Ernst, superintendent, 318 Tallulah Ave., Louisville. Baptist Training Union (auxiliaries) 4 vols. 1911--, kept by Mrs. Garland Bush, secretary, 45 , Park Blvd., Louisville, Mr. Austin Collicut, director, 410 Southern Heights Ave., Louisville. Woman's Missionary Society, (auxiliaries) 3 vols. 1911--, kept by Mrs. Dewey Young, secretary, 4533 South 1st Street, Louisville, Mrs. Inez McDaniel, president, 4339 Park Blvd., Louisville. Financial records, (income and disbursements) 2 vols. 1935--, loose leaf 1911--, kept in his home by Mr. J. N. Atwell, treasurer, 410 Southern Heights Ave., Louisville. "Finance" (individual contributions to the church) 6 vols., 1918-'25, in custody of Mr. A. A. Ernst, 318 Tallulah Ave., Louisville. Subsequent looseleaf records in custody of Mr. A. L. Cundiff, assistant treasurer, 460 Chickopee Ave., Louisville.

Ref. Church Manuscript records, Mr. A. A. Ernst, Sunday School

Supt., Broadway Church Manuscript Minutes, 1891-1916, Long Run
Association Minutes, 1893, p. 10, 1897, p. 16, 1911, p. 24, 1916, pp.
9, 10. 1940 Statistics. Souvenir booklet of Baptist Churches and
Institutions for General Association of Ky. Baptists, Nov. 14-16, 1916,
H. C. McGill, editor.

Mt. Carmel Church, 1880-1890, near the Bullitt County Line, P. O.

Old Deposit, now South Park, Jefferson County.

Organized 1880, by Dr. B. F. W. Goss, Rev. H. C. Beghtol, Stanton Mitchell and John A. Sowden, with eighty-four members. Services were held in a frame school house for some time, when a site was secured in 1889, no record found on the date of erection and dedication of a one room brick structure which in later years a Holiness Congregation used for some time, until it became unsafe and was razed about 1938.

Some former members of Valley Church (see entry) assisted in the organization of this church, and was admitted to the Long Run Association in 1890. Not represented after 1899. This church received financial assistance from the Long Run Association Mission Board until 1890 when it was dropped from their rolls. First resident pastor Dr. B. F. W. Goss, 1880-1881. Stanton Mitchell, 1881-1882 after that date there were no regular pastor. No church Minute Books were found.

Ref. Long Run Association Minutes, 1880, 1889, 1890, pp. 4, 16, 8., and Mr. William Caple, Fairdale.

Kosmosdale Church, 1905-1922, Kosmosdale, Jefferson County

Organized 1905. By Rev. Charles James Bolton a Missionary of the Long Run Association, assisted by Mr. T. L. Lewis and Dr. T. B. Greenley, after his successful revival held in June of the same year. Services were held in a frame school house, until a site was donated by Mr. Charlie Horner and a structure erected in 1912, dedicated in 1913. American meeting house type, frame, concrete foundation, no bell or belfry, frosted glass windows, no special features. There was no parsonage.

Admitted to the Long Run Association in 1905 with 11 members. This church was assisted by the Long Run Association and State Board of Missions, in 1913 they had church property valued at \$3,000.00, and in 1922 they united with Salem (see entry), and formed the South Jefferson (see entry) church, their property was sold and the proceeds applied on the new site and structure. First resident pastor Rev. Charles James Bolton, 1905-1906. No church records found.

Ref. Long Run Association Minutes, 1905, 1911, 1922, pp. 10, 24, 12., and Mrs. Carrie Smith, Church Clerk of South Jefferson Church.

German Church, 1853-1919. Northeast corner of Broadway and Hancock Streets, Louisville, Jefferson County.

Organized 1853. Started as a mission of the Walnut Street church (see entry) in a frame structure, erected and owned by Rev. A. Henrich at the corner of Campbell and Broadway, which was later sold to the congregation. This site and structure was sold, and the proceeds applied, with the assistance of the Long Run Missionary Committee on the Broadway and Hancock site 70' X 120', and a structure erected and dedicated in 1897, brick, stone foundation, small basement, no bell or belfry, tower on west side, six to eight Sunday School rooms formed by sliding doors, art glass windows, slate roof, second floor rear used as a parsonage. With a property valuation of about \$20,000.00.

Rev's. Kulp, A. Henrich and Mr. Oncken assisted in the organization, and was admitted to the Long Run Association in 1854. In 1856 there were a membership of twenty-one, in 1860 only fourteen white members, and by 1896 there were one-hundred members. Name changed to East Broadway in 1918, dissolved in 1919, members joining: Highland, Immanuel, East and Franklin Street churches. The property was sold and one-third of the proceeds going to the German Baptists of North America and two-thirds to the General Association of Baptists in Kentucky. First resident pastor Rev. Kulp, 1854-56, and was followed at different dates by Rev's. Gahrman, Madulet, Teklenburg, A. Herinst, H. L. Diets, A. Klein, A. Stern, William Appel, A. Bueltere, William Ritzman, A. Jansen, William Argow and Rhoads.

The church records are unavailable. Ref. Baptist World, June 11, 1908, Long Run Association Minutes, 1853, p.4; 1854, pp. 3,5; 1897, p. 5. Memorial History of Louisville by J. Stoddard Johnston, vol.II, 1896, p.198. History of Walnut Street Baptist Church, by Dr. T. T. Eaton, 1815-1937, p. 13.

Fourth Baptist Church, 1845-1855, on Jefferson Street between 12th and 13th Streets, Louisville, Jefferson County.

Organised December 7th, 1845, by members of the First Church (now Walnut Street, see entry) assisted by Rev. A. D. Sears. Services were held in rented quarters on Jefferson street between 12th and 13th Streets, was ~~XXXXX~~ received into the Long Run Association in 1846, and dissolved about 1855 with a majority of the members uniting with the First Church. First resident pastor Rev. A. I. Elliot, 1845-about 6 months who was a student of Georgetown College. Rev. B. C. Morse, 1847, Rev. W. K. Combs 1854.

Ref. Walnut Street Church records. Long Run Association Minutes, 1845, p. 3; 1855, p. 4.

X Glenview Mission, 1883⁴-1921, about 5 miles East of Louisville, on Brownsboro Road. Jefferson County.

This Mission was started by Dr. T. Eaton, Mr. James C. McFerran, Sr., and Walnut Street Church (see entry). X A site, building and furnishings was donated by the Senior McFerran and his family. Services were held in a frame structure erected and dedicated in 1883⁴. American meeting house type, stone foundation, bell and belfry, frosted glass windows, no inscriptions or special features.

In 1892 the Long Run Mission Board started a Mission at Barraman's School house, which was discontinued in 1893, with a few members uniting with this mission. After disbanding in July 1921, they united with the Lyndon Church, (see entry), and with the permission of the McFerran heirs, this property was sold, and the proceeds given to Lyndon Church in 1923.

First resident pastor Dr. T. T. Eaton, 1883-1884. Active organization in the church was Sunday School.

All records of this mission are in the Walnut Street Church Minutes, 1883-1921.

Ref. Walnut Street Manuscript Minutes, Long Run Association Minutes, 1892, p. 6. Lyndon Church Manuscript Minutes, 1921 and 1923.

History of Louisville pp 563-564.

Johnston Memorial

Chenowith's Run, 1844-46. About one mile southeast of Jeffersonton,
Jefferson County.

Organized 1844, dissolved 1846. By Rev. Smith Thomas Missionary of
Long Run Association, Charles Scott and William Hawkins with eleven former
members of the Old Chenowith's Run Church (see entry), which disagreed in
1841. Admitted to the Long Run Association in 1844, upon its dissolution in
1846 the members joining Jeffersonton (see entry) and Cedar Creek (see
entry).

Services were held in the Old Chenowith Run house, American meeting
house type, frame, rock foundation, plain glass windows.

No pastor, no records of this church found.

Ref. Long Run Association Minutes, pp. 3 and 6; 1844 and 1846.

South Long Church, 1802-30, Near Simpsonville, Shelby County.

Organized 1802, partly of members from Long Run (see entry). Services were held presumably in a Log structure.

This church was one of the organizers of the Long Run Association. In 1804 a controversy arose which caused a division in the church. In 1830 it was considerably reduced by Campbellite schism and a majority of those remaining Baptist's moved about three miles and went into Simpsonville church, which was organized and received into the Long Run Association the same year. The remnant dissolved. The first resident pastor Rev. Hinson Hobbs, 1802-15. No church records found.

Ref. Spencer, vol. I, pp. 355, 356, 422. Long Run Association Manuscript Minutes, 1803, p. 7; 1830, No page no.

Shiloh Church, 1842-1852. Near what is now Waverly Hills, Jefferson County.

Organized March 12, 1842, by Rev. Robert Melvin, Missionary of the Long Run Association with eleven members who received letters from the First Baptist Church (Walnut Street, see entry). Services were held in the homes of members, during the time of existence, which terminated in 1852. Received into the Long Run Association in 1842 with J. W. Waller and J. C. Waller as messengers. First resident pastor Rev. Robert Melvin, 1842- part of 1844. No church records found.

Ref. Long Run Association Minutes, 1842, p. 3; 1852, p. 3.

Taylorsville Church, 1828---, Taylorsville, Spencer County.

Organized July 5, 1828, by William Stout, Macum, McCallon, Caleb Hardesty, Francis Davis and John Holland were charter members. Services were held in homes of members, 1828-1830. First site and brick structure secured by donations and subscriptions built about 1830, owned jointly with the Methodists, 1830-46. This property was sold, except the bell which the Methodists retained, the proceeds this church received was applied on the present site and second brick structure erected in 1857, this structure was razed and the third one erected 1911 on the same site dedicated 1915. American architecture, brick, concrete foundation, full basement, bell and square belfry, baptistry, memorial glass windows, two Sunday School rooms. In 1924 a Sunday School and Educational structure was added to the rear of the main structure, brick, concrete foundation, full basement, two story, twenty-eight rooms, fully equipped kitchen and dining rooms, pastor's study, furnace heated, glazed glass windows. The parsonage a two story frame structure, erected in 1918 by donations and subscriptions, the site donated by the Clark Sisters across the street from the church.

The constituent members with letters come from the following churches, McCallon and Wife from Elk Creek (see entry), Hardesty and wife, Simpson Creek, John Allen and wife from Little Mount, others from Buck Creek, Beech Creek, Little Union and Union Springs. Admitted to the Long Run Association in 1828 at the session held with Salem Church, Shelby County. In 1867 the membership was 199 whites and 39 colored. In June 1871 the colored members in good standing were dismissed to organize a church of their own. The first church structure erected about 1830 was converted into a residence and is being used as such today. The flood in January 1937 caused some damage to the church and parsonage which was soon repaired. First resident pastor Rev. William Stout, 1828-48, present pastor Rev. Chester A. Molpas, 1939--.

Taylorsville, Kentucky. Property valuation \$45,660.00, membership 646, Sunday School, 398. Active organizations in the church are, Sunday School, Woman's Missionary Society (young woman's auxiliary, Girls auxiliary, Royal Ambassadors, Sunbeams), Baptist Training Union (Adult, Young Peoples, Intermediate, Junior).

Minutes; (also contains: baptisms, marriages, membership, deaths, and finance, 1823-70), 8 vols., kept in the church by Mr. J. C. Carrithers, church secretary, R.F.D. # 1, Taylorsville, Kentucky. Sunday School records, (classes, membership and contributions) organized about 1870, 10 vols., 1887-1924, 1924-- , card system, prior records not available, kept in the church by Mr. G. H. Miller, Senior, Sunday School, Secretary, Taylorsville, Kentucky. Woman's Missionary Society (auxiliaries), 1 vol., 1918-24, prior records not available, kept by Mrs. C. H. Miller, Sr., Taylorsville. Baptist Training Union records not available, Miss Gladys Williams, Secretary, Taylorsville, Kentucky. Financial records, (Income and disbursements), 3 vols., 1938-- , prior records lost in the 1937 flood, in custody of Mr. W. Ray Stratton, Treasurer, Taylorsville, Kentucky.

Ref. Church Manuscript records, Long Run Association Minutes, 1828, Miss Katie Beauchamp a member for 51 years, Taylorsville and Dr. Claude T. Ammerman, pastor 1935-39.

South Louisville Church, 1928-1931. 2735 South 4th Street, Louisville, Jefferson County.

Organized 1925, Incorporated March 4, 1928, by Hubert L. Carter, Mrs A. R. Payton, Mrs George M. Devore, Mrs George E. Beasley, assisted by C. B. Cralle. Services was first held in a tent for a short period, second a frame store room rented in 1925 at 2618 South 4th street, a site was secured and a structure was erected and dedicated in 1926 at 2735 South 4th Street. American meeting house type, brick, concrete foundation, no bell or belfry, frosted glass windows, four rooms, no inscriptions. Value \$11,000.00, seating 250. There is no parsonage.

Started as a Mission of the Long Run Association Mission Board on December 2, 1925 and first named Mt. Carmel, on March 3, 1926 name changed to South Louisville and was received into the Long Run Association September 28, 1928, with 73 members, 68 had letters from other churches, some of these members were from Victory Memorial. (see entry). In 1931 the site and structure was disposed of with no financial return, and the congregation ceased activity, some members withdrew and returned to Victory Memorial, some united with 9th and O., street (see entry). Although a live corporation it is inactive. First resident pastor Rev. C. A. Jenkins, 1925-Feb. 1, 1928. Active organizations Sunday School, Woman's Missionary Society, Baptist Young Peoples Union.

Minutes; (also contains: Finance Dec. 2, 1925-August 18, 1926, Woman's Missionary Society, March 7, 1926-1931, Sunday School, January 1926-1931, Baptist Young Peoples Union, April 4, 1926-1931, Members, Baptisms, Dec 2, 1925-Dec. 1927, Marriages, Deaths added, Dec 1927-1931) 2 vols., Dec. 2, 1925-1931, kept at the home of Mr. T. A. Ham, church clerk, 316 Montana Ave., Louisville. Financial records, (receipts and disbursements), 1 vol., 1926-1931, in custody of Mr. William A Carver, Southern Heights, Louisville. (formerly Park Ave.)

Middletown Church, 1874-1876, Middletown, Jefferson County.

Organized 1874, dissolved 1876. Organized by Rev. L. T. Hardy, who was a missionary of the Long Run Association, with fourteen members. Admitted to the Long Run Association the same year. Services were held in a school house. First pastor Rev. L. T. Hardy 1874-75. Dissolved in 1876.

No records found.

Ref. Long Run Association Minutes, 1874 and 1876, pp. 4 and 7.

Salem Church, 1884-1922. Salem, (now R.F.D., Valley Station), Bullitt County.

Organized 1884. Started as a Mission by Dr. B. F. W. Goss, and later organized as a church assisted by John Williams, J. Warder, M. Hagsman, W. H. Horine and several former members of Valley (see entry) and Mt. Carmel (see entry) churches, with 48 members, 37 baptism and 11 by letters. Services were held in a frame school house until a small structure was erected and dedicated in 1892. American meeting house type, frame, stone foundation, no bell or belfry, plain glass windows, seating capacity 200. In 1895 an addition was erected increasing the seating capacity to 250, this structure was destroyed by fire in August 1897. Services were then held in the former structure until 1922. There was no parsonage.

In 1885 they were received into the Long Run Association, and in 1911 several members assisted Clifford Pauley a deacon of this church, and the Long Run Association Mission Board in erecting a frame structure on Weaver's Run in Bullitt County establishing a Mission. In 1922 this church united with Kosmosdale (see entry) to form the South Jefferson (see entry). First resident pastor Dr. B. F. W. Goss, 1884-1886. No church records found.

Ref. Long Run Association Minutes 1885, 1911, 1922. pp. 3, 24 and 5.

Little Flock Church, 1810---. Five miles south of Okolona on State Highway 61. Bullitt County.

Organized July 28, 1810, by Benjamin Boone, Tyro Harris, Joshua McCawley with a membership of twenty-two. Services were held in a stone structure, located about one mile east of the present church, 1810-43, and was formerly a bakery owned and operated by Mr. Benjamin Summers, who converted it into a church house. And was called "Old Stone Meeting House." Other denominations used this building. An addition was made in 1818. The present site of $1\frac{1}{2}$ acres, and the bricks used to erect the first part of the present structure were made at this location, erected and donated by Mr. Summers in 1843. In 1928 an auditorium was added and dedicated in 1936. No distinctive architecture, brick, concrete foundation, no bell or belfry (on the old part of structure) "Little Flock Baptist Church, Erected 1843," full basement, baptist'ry, art glass windows. There is no parsonage.

The "Old Stone Meeting House," and site, which was donated by Mr. Summers as a "Union Meeting House," this congregation was a party to this agreement, and on completion of the first part of the present structure in 1843, they conveyed their part back to the donor, after an enabling act was passed by the State Legislature on January 29, 1844.

In the Old Stone Structure, a gallery was provided for the colored members, who was permitted to join the church, after permission received from their Masters. Admitted to the Long Run Association in 1810.

Mr. Elijah Applegate was the first singing clerk, appointed in 1812. Darley a colored member was granted the privilege of preaching in 1845 to his brethren. Rules of Decorum were adopted in March 1850, and in 1894 a rule was passed that no letter be granted any member of the church, who has not complied with his or her obligations as members. First resident pastor Rev. Moses Pierson, 1811-1825, present pastor Rev. Ray F. Dykes, September 1938---. 228 Rice Hall,

Southern Baptist Theological Seminary, Louisville. Active organizations in the church are, Sunday School, Woman's Missionary Society, Sunbeams.

Minutes, (also contains: membership rolls, baptisms, deaths, rules of decorum, Sunday School records 1849-1924, Woman's Missionary Society, 1898-- finance 1810-1899) 1 vol., 1810-1899, (1862-1871 missing), kept by Mrs. J. R. Holsclaw, a member, R.R. #2, Shepherdsville. 2 vols., 1910-- kept by Mr. J. W. Holsclaw, church clerk, R.R. #4, Louisville. Sunday School, six point record system, 1924-- kept at the church by the church clerk, Woman's Missionary Society, yearly (also in Minute Book), Mrs Roy Miller, President, R.R. # 4, Louisville. Sunbeams, organized March 6, 1910-- (in Minute Book) Mrs J. R. Holsclaw, Leader. Financial records, 2 vols., 1900-- kept by Mr. Harry Hesler, Treasurer, R.R. #2, Shepherdsville.

Ref. Church Manuscript records, Spencer, vol. II, p. 156. Long Run Association Minutes, 1810.

Clear Creek Church, 1785-1858. 1½ miles of Shelbyville, Shelby County.

Organized 1785, by Rev. William Taylor and John Whitaker at Owen's Fort which was of log construction where services were held.

The organization consisted of eight members, seven is as follows; Martha Whitaker, Col. Aquild Whitaker and wife Mary, Peggy Garret, Nathan Garret, Col. James Ballard and Rebecca, a colored woman soon after the church was organized and was named Brashear's Creek Church. Indian trouble arose and there were no services held for about two years.

In the winter of 1787 Rev. William Hickman visited this fort at the request of two of Bracket Owen's sons, which was a hazardous journey from the Forks of Elkhorn. On his arrival word was sent out to nearby forts and services were resumed. Admitted to the Salem Association in 1787, and was one of the organizers of the Long Run Association in 1803, they changed their name to Clear Creek in 1841, and after dissolution in 1858, a majority of the members united with Shelbyville Church. First resident pastor Rev. William Hickman, 1787-1788. James McQuade, Sr., who was one of the first preachers, raised up to the ministry within the bounds of Long Run Association who was a member of this church became its pastor, he ^{was} baptised by Rev. John Gano. No church records found.

Ref. Spencer, vol. I, p. 76; vol. II, p. 177. Hickman's Narrative, pp. 28, 29. Long Run Association Manuscript Minutes, 1803, p. 6; 1841, no page number.

Falls Church, 1869-1873, Jeffersonville, Floyd County, Indiana

Organized 1869, by Rev. Andrew E. Shirley and A. Genovely. Started as a Mission in a frame structure, which was rented. Admitted to the Long Run Association in 1869. No record found after 1873. First resident pastor Rev. Andrew E. Shirley, 1869-1873. No church records found.

Ref. Long Run Association Minutes, 1869, 1873, pp. 8, 2.

Floyds Fork Church, 1800-1816, near what is now Buckner, Oldham County.

Organized about 1800, by Abraham Stark during the great revival of 1800-1803. Services were held supposedly in a log structure and was known as Stark's Meeting house, on account of the membership were largely of the Stark family, and was one of the organizers of the Long Run Association in 1803.

Johathan Stark who settled in what is now Spencer County, who was baptized into the fellowship of Elk Creek Church and later moved to Oldham County, was ordained to the ministry in 1803, and was the first resident pastor 1803-1812, at which time he moved to Indiana. The Stark family gradually moved away until in 1815 the membership was only 13 and it dissolved in 1816. No church records found.

Ref. Spencer, vol. II, pp. 152, and the Long Run Association Manuscript Minutes 1803, p. 7.

Ridge Church, 1798-1803, near what is now Mt. Eden, Spencer County.

Organized 1798, probably by Rev. Isaac Edwards with five members, and was admitted to the Salem Association the same year, one of the organizers of Long Run Association in 1803, with five members, disbanded the same year.

First resident pastor Rev. Isaac Edwards, 1798-1803. . No church records found.

Ref. Spencer, vol. II, p. 489; vol. I, p. 368. Long Run Association Minutes Manuscript 1803, p. 1.

Fishpool Church, 1827-53, about one mile south of Okolona and one mile west of U. S. Highway 61, Jefferson County.

Organized April 21, 1827, by Rev. Ben. Allen and five members, in a log structure, where services were held, located on Fishpool Creek from which the church derived its name. Admitted to the Long Run Association the same year of organization, dissolved in 1853, the majority of members uniting with Little Flock (see entry), located about four miles south. First resident pastor Rev. Robert Gailbroth, 1827-51, who was raised up in a Presbyterian church, after his careful examination of the subject of baptism led him to accept Baptist views. He united with Old Beargrass Church (see entry), About 1817. he was a preacher in 1819. Ordained to the pastoral care of Little Flock church by Moses Pierson, George Waller, Ben Allen, and Z. Carpenter, April 24, 1824-51. No church records found.

Ref. Spencer, vol. II, p. 165. Long Run Association Minutes, Manuscript 1827, no page number, printed 1853, p. 4. Little Flock Church, Manuscript Minute Book, vol. I, no page number.

Second Baptist Church, 1838-'48, formerly 3rd and Guthrie Streets, now 1101 South 3rd Street, Louisville, Jefferson County.

Organized September 30, 1838, by Rev. Reuben Morey and nineteen members that withdrew from the First Baptist Church (see entry). Services were held in a hall on Pearl Street while erecting a brick structure on Green Street (now Liberty) between First and Second Streets, which was completed in 1840, this property was sold and a site was secured on the corner of Third and Guthrie Streets and a brick structure erected about 1849.

Admitted to the Long Run Association in September 1839, with Rev. F. A. Willard, pastor, C. Quiry, Thomas Parrent, messengers with a membership of 32. In 1840 a Female Missionary Society and a Bible Society were jointly with the First Church, the last messengers to this congregation to the Long Run Association in September 1849 were, Rev. Sidney Dyer, who was supplying the pulpit, was accompanied by A. T. Heath, A. S. Woodruff and Gustavus A. Hull. In 1849 this congregation met with the First Church in their house of worship at the southwest corner of Fifth and Green streets (now Liberty) for the purpose of uniting which was completed on October 12, and named this Union the Walnut Street Baptist Church (see entry). First pastor R. W. Reuben Morey, 1838 - six months, pastor at the time of the union, ~~Rev.~~ Thomas Smith, Jr., who died March 6, 1851.

Ref. Long Run Association Manuscript Minutes, 1839, 1840. L. R. Ass'n. Minutes, 1849, p. 5. History of Walnut Street Baptist Church 1815-1900 by Dr. T. T. Eaton, 1900-1937 by a Committee of Deacons, S. B. Tinsley, R. C. Bowden, Dr. W. M. Randall assisted by Wm. O. Carver, Jr. Walnut Street Church Manuscript Minutes 1844---

Sunnyside Church, 1921--, On Knob Creek, Barralton, Bullitt County.

Organized November 30, 1921, by Rev. J. G. Bough, Missionary of the Long Run Association Mission Board with the following charter members, Mr., & Mrs. R. L. Snellan, Mrs. Pleasant Snellan, W. M. Monroe, Lela Howell, Martha Hornbeck, Mary Foster, Eliza Duffler, Lise Furgoson, Mr. and Mrs. Charles Sawyer. Services were held in the Sunnyside School structure, until the present site of one acre was donated by Mr. Ed Marcum and the present structure erected in 1939, dedicated May 19, 1940. American Meeting-house architecture, frame, concrete blocks foundation, no bell or belfry, no basement, over the door "Sunnyside Baptist Church," plain glass windows. There is no parsonage.

First organized as a Mission Church of the Long Run Association Mission Board assisted by the State Board of Missions to 1927. Admitted to the Long Run Association on September 27, 1928. First resident pastor, Rev. E. J. Risinger, 1927--, 432 Wapum, Louisville. Property valuation, \$2000.00, membership 120, Sunday School membership 83.

Active organization in the church is Sunday School. Minutes, (also contains, membership, marriages, Sunday School, financial statements) 3 vols. 1921--, kept in the church by Mr. Earl McNutt, Church Clerk, Coral Ridge, Register (deaths) 1 vol., 1921--, kept by church clerk. Sunday School records, (classes, members, contributions) yearly 1927--, kept by Superintendent, who is also church clerk. Financial records (income and disbursements) 2 vols. 1927--, kept by Mr. E. D. Marcum, Treasurer, Barralton.

Ref. Church Manuscript records. Rev. E. J. Risinger, pastor. Long Run Association Minutes, 1928, 1940.

Pleasant Grove, B. C. 1864--. $4\frac{1}{2}$ miles east of Shepherdsville on Highway #44, Shepherdsville, Bullitt County.

Organized 1864, re-organized 1867. No record found as to the organizers, although Rowen Bogard and O. K. Whitlege were messengers when received into the Long Run Association at the session held at Taylorsville, Spencer County, on Sept. 2 and 3, 1864.

Reorganized in 1867 by Elder J. T. Hoke, Harriett Babbitt and F. Marion Porter and was received into the Long Run Association the same year.

First services were held in a log schoolhouse about $\frac{1}{4}$ mile northwest of present location, and during good weather in a grove nearby. Second building a small frame structure, also occupied by the Methodists. Site donated by a Mr. Hall with the understanding that it is to be used by both denominations, building secured by donations and subscriptions. This church house was known as "Bethel." The Baptists sold their interest in this building to the Methodists for \$200.00, and on Jan. 5, 1878, a building committee was appointed for a new building. Services were held for some time in a nearby schoolhouse.

On Nov. 16, 1889, the present site was donated by Mr. Tillman Ridgeway and a frame structure was erected and dedicated Nov. 6, 1898, in 1925 this structure was razed and sold, the proceeds applied to the present structure erected and dedicated in Aug. 1925, which was secured by donations and subscriptions. American meeting house type, frame stucco structure, stone foundation, full basement, colored plate glass windows, Sunday School rooms in basement, no bell or belfry, no inscriptions. There is no parsonage. First resident pastor Rev. J. T. Hoke, 1867-69. Present pastor Rev. L. W. Knight, Jan. 1939--, Room 203, Judson Hall, Southern Baptist Theological Seminary, Louisville, Ky. Active organizations in the church are Sunday School, Woman's Missionary Society and Baptist Training Union. Minutes: (also contains: membership roll, deaths, baptism, marriages and finances) 1 vol. 1867-77. (missing dates 1877-1900) in custody of Mr. C. E. Smith, Shepherdsville, Ky. 3 vols. 1902--, In custody of Mr. Paul Owens, church clerk, 476 E.

Brandeis, Louisville, Ky. Sunday School records, (Six-point system, members, teachers and contributions), 2 vol. 1930--. In custody of Adrian Jones, Shepherdsville, Ky. Woman's Missionary Society records (including finances) 5 vol. 1915--, In custody of Mrs. A. L. Cox, Shepherdsville, Ky. Baptist Training Union, 3 vol. 1926--, kept in church by Cecil Birdwell, Shepherdsville, Ky. Financial records, 2 vol. 1928-- In custody of Russell Stallings, Treas., Shepherdsville, Ky.

Ref. Long Run Association Minutes, 1864, 1867, and Church Manuscript records.

(Page 840) In 1841, the "Western Pioneer" of Illinois and the "Baptist" of Nashville, Tenn. were transferred to the books of the Banner, and their respective editors, Rev. Dr. J. M. Peck and Rev. Dr. R. B. C. Howell became assistant editors of the "Baptist Banner" and "Western Pioneer", he was editor six years, and was a great leader of the Baptist cause in Kentucky. The degree of Doctor of Laws was conferred upon him by Madison University of New York in 1852. (Page 844) Death occurred on the 10th of Oct. 1854.

P. 837 John Lightfoot Waller, LL.D., born in Woodford County, Ky. Nov. 23, 1809 of a Baptist family. Until he was twelve years old he received no instructions except from his elder brothers, but as soon as he had learned to read he manifested an extraordinary fondness for books. At the age of sixteen he had attended school only fifteen months, but with assistance from his father and elder brothers he thoroughly mastered all the elementary branches of an English education which was in the text books then used in Western Academies and High Schools. (Page 838) He was familiar with the historical portions of the Old Testament. He attended the Academy in Nicholasville, and in fifteen months had completed Latin and Greek course required for admission into Transylvania University. In 1828 he accepted an invitation to take charge of a select school in Jessamine County. In his studies he became familiar with the history of Polemic Theology, Ancient and Modern. His father regarded him as a sort of "Theological Encyclopedia". In July 1833 he made a public profession of religion, and was baptized by his father, (Page 839) and united with the Baptist Church at Glenn's Creek, of which his father was pastor. In 1835 he ~~accepted the editorship of the "Baptist Banner", a small semi-monthly sheet published at Shelbyville, and the only organ of the Baptist denomination in Ky.~~

Missions

(L.R.M. M.S. No $\frac{1}{2}$, 1840) Elder E. Kingsford, agent of the American and Foreign Bible Society was invited to a seat. A Preamble and Resolutions introduced by Bro. J. L. Waller, was unanimously adopted, pertaining to the recent resolutions and actions of the two National Bible Societies of America and England, render it utterly impossible for conscientious Baptists longer to co-operate with them in the great work of Bible distribution, and whereas, numerous translations have been made by Baptist missionaries, who have extensive acquaintance with the languages, dialects and customs of the heathen. (L.R.M. p. 14, 1842) A circular letter was read as adopted at a special meeting held at Louisville during the late anniversary of the Western Baptist Publication and Sunday School Society considering the importance of a Western Organization for promotion of Indian Missions, which was approved of forming an association in the Valley of the Mississippi for the promotion of missions among the Aborigines of America as set forth in the circular letter. (L.R.M. p. 7, 1843) On account of the deficit collections made by the association's missionary for the last two years, a mission board was appointed to obtain sufficient funds to pay a missionary so that no deficit be incurred; the following were appointed, John Dale, Daniel Shouse, J. Hollingsworth, Jesse Robinson and T. Shanks, with headquarters at Simpsonville, Ky. The committee's report on the American Indian Mission Association was approved, with the recommendation asking their presence at the annual meeting on October 26th in Louisville, Ky. (L.R.M. p. 4, 1846) A resolution was adopted at this session, "Resolved that the churches hereafter adopt some regular system of benevolence, by collections annually, semi-annually or quarterly, as by them may be deemed necessary, and thereby supersede the necessity of traveling agents." The churches were slow in putting this practice in effect. (L.R.M. p. 4, 1847) At this time several churches were having a quarterly mission collections for China Mission Society, American and Foreign Bible Society, American Indian Missionary Association and the General Association of Kentucky.

Missions

(L.R.M. p. 5, 1848) At this session a treasurer was appointed to receive and transfer the funds to the General Association, which was Wm. Jarvis; also a motion was passed enlarging the power of the treasurer of this association to allow him to receive money intended for any benevolent object; the churches so direct in sending money, for what purpose; the treasure to forward same.

(L.R.M. p. 5, 1849) The association beyond any other in the state, not even excepting Elkhorn, was constant and zealous in its advocacy of missions, Bible distribution, Collegiate and Theological education. It never once gave even the appearance of hesitancy in regard to the benevolent enterprises of the denomination, the General Association, the China Mission Society, Georgetown College, South Western Baptist Theological Institute and its own associational missions.

(L.R.M. p. 11, 1858) A resolution was passed to support a missionary among the Indians. (L.R.M. p. 13, 1859) A resolution was adopted, as this association is an auxillary of the General Association of Kentucky, appointed a committee of seven and a treasurer to be located at Shelbyville, whose business will be to employ a missionary or missionaries to support the destitute part of this association, and was called Executive Board or Central Committee were: Elders J. W. Goodman, T. R. Palmer, S. F. Thompson, A. B. Knight, and Brethren J. R. Stanley, John W. Stone, E. Swope and S. Varnatta as Treasurer. (L.R.M. pp. 4-7, 1860)

The first report of the Executive Board, which gave their boundary occupying with a missionary, the following territory laying south of Louisville to the mouth of Salt River (21 miles), thence up Salt River to Shepherdsville (15 miles) thence back to Louisville via L. & N. R.R. (20 miles) (p.4) Elder Joseph Porter was the first missionary employed, who only labored a short time account of ill health, in April 1860 Elder W. E. Powers was engaged, he organized two churches that year, and Elder H. F. Buckner was appointed as the Indian Missionary through correspondence with the secretary of the Domestic and Indian Mission Board of the Southern Baptist Convention located at Marion, Alabama. (p. 7) A resolution adopted the approval of the Board appointed by the last session of the General

Missions

Association of Kentucky Baptists to superintend Bible and Colportage Operations within the State and assist in its support. (L.R.M. p. 3, 1861) The Executive Board had some financial difficulty in maintaining Rev. W. E. Powers as their local missionary of which he had done a wonderful work. (p. 5) The special committee on Home Missions within the bounds of this association, that this association in the future raise its own funds for this mission work. The Indian Mission Board was having some difficulty in maintaining Rev. H. F. Buckner as their missionary. (L.R.M. p. 6, 1864) The missionary board are out of their financial straits, and the Board reported they had employed Rev. J. H. Spencer to be missionary starting January 1, 1864.

(L.R.M. pp. 6,7. 1867) Reports on Domestic and Foreign Missions with a slight interception of Domestic Mission work account of financial difficulties.

(L.R.M. p. 13, 1868) The committee on Evangelization of the Colored people of Kentucky with recommendations that the pastors and churches assist them to organize, also aid the Superintendent of Colored Missions, Rev. Henry Adams, in Kentucky.

(L.R.M. p. 4, 1872) Plans for missionary operations in the association were adopted. (L.R.M. p. 4, 1874) The name Domestic and Indian Mission was changed in May by the Southern Baptist Convention at the session held at Jefferson, Texas.

(L.R.M. p. 10, 1883) During the year a Colportage Board was established. (L.R.M. p. 10, 1890) Total contributions for missions for the association is \$7,933.94.

(L.R.M. p. 14) Baptist Ministers Aid Society of Kentucky was organized by the General Association 1888, they appointed a Board of Trustees consisting of twelve members with headquarters, Owensboro, Ky., for the purpose of aiding indigent, disabled worthy Baptist ministers, missionaries, their widows and children in Kentucky. The Board was instructed to raise an endowment fund of \$50,000, the interest of which should go to the above purpose. (L.R.M. p. 10, 1893) A City Mission committee of Louisville was organized in the winter, placed the work of the mission schools of the city under the work of the Board, though the running expenses of the schools are paid out of a designated fund, with Rev. Sig Ragousky missionary. (L.R.M. p. 8, 1895) The city mission located 247 E. Jefferson

Souvenir Booklet of Baptist Churches and Institutions for General Association of Kentucky Baptists held at Louisville, Ky. Nov. 14-16, 1916, H. C. McGill, Editor.

Women's Missionary Union organized in the fall of 1878, first called Central Committee of Kentucky in 1888. The societies this committee had organized joined the W. M. U. of Southern Baptist Women, becoming auxiliary to the Southern Baptist Convention. Miss Elisa S. Broadus, Chairman Central Committee of Ky. and V. Pres. W. M. U. of Southern Baptist Convention since 1888 -1916. In 1916 there are 1,167 societies in Kentucky.

P. 570. Hanson Hobbs of the Long Run Association was sent by the association to Missouri Territory for Missionary work.

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Street. On June 1st the City Mission Committee acting with the State Board declined to further aid them. (L.R.M. pp. 18,19. 1896) Report of the Executive Board organized Sept. 9, 1885 the Home Mission in this association in co-operation with the City Mission Committee (p.16,1897) at this time there are eleven missionaries within the association, the city mission committee co-operating with the Long Run Executive Board supports the city missions. It is recommended the union of the Executive Board and the City Mission Committee for more effective work. (L.R.M. p. 21, 1897) The report of the Central Committee of the Woman's Missionary Society of Kentucky appointed in 1878 by the Foreign Mission Board, as directed by the Southern Baptist Convention and consists of members from several churches in Louisville, together with a Vice President in each association, whenever it has been possible to secure one. Its duties were to form Woman's Mission Societies to help send the gospel to heathen women and to distribute information and collect reports, our aim has always been to develop the missionary spirit in our Baptist women. In May 1888, the Societies in the Southern States formed a union with headquarters in Baltimore, Md., which is "Woman's Missionary Union." (L.R.M. p. 7, 1901) The City Mission work was consolidated with the Long Run Board, the Seminary Mission Board conducted several missions, except rent, and during vacation a tent was purchased to be used for missionary work in the bounds of the association, on request of the churches. (p. 17, 1902) A permanent committee was appointed on Young People's Work to report each year the activities and progress of this work, which is to educate the young people of our churches in Baptist doctrine and spiritually. During the past year the Baptist Young People's Association of Louisville and vicinity was organized with enthusiastic meetings. (L.R.M. p. 29, 1903) Last year we raised over \$70,000.00 for missions and about \$500,000.00 for all purposes. (L.R.M. p. 32, 1903) In 1802 a missionary society was formed in Massachusetts. In 1814 through the influence of Luther Rice, came the great "Missionary Union." (p. 36) Up to 1815 the preachers bore most of the entire burden of missions, that year the first mission board was appointed to raise money and

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appoint missionaries. Henson Hobbs was appointed missionary. (L.R.M. p. 8, 1904) Most of the missions are taken up by the churches. Some special work among the colored to be carried on by the Seminary students. (p. 14) Woman's Missionary Training School which has been founded by the Seminary and endorsed by the Southern Baptist Convention, this school is intended to fit our women missionaries and other women for the most efficient service at home and abroad. (L.R.M. 1905, pp. 11,12) The Executive Board's Missionary, Miss Leachman who is the visiting missionary was very much pleased with her work; she visited Homes, Hospitals, Jails, Workhouses, poor families, girls rescued, work secured for girls, prayer services in homes, distribution of religious papers, conversions, religious services and numerous other work. (p. 18) A permanent committee on Woman's work was adopted. (L.R.M. p. 23, 1905) The women of Kentucky beginning in October, 1904 have maintained in Louisville a home for the young ladies in training at our Seminary in preparation for missionary work, there are about 300 Missionary Societies and Sunbeam Bands in Kentucky, Miss Elisa S. Broadus is President for the State of Kentucky, Mrs. Belle Moorman, Pres. for Long Run Association; Missionary literature, Mrs. S. O. Mitchell, 1185 Sixth Street, Louisville; Sunbeam literature, Mrs. J. A. Taylor, 2466 Amber Street, Louisville. (L.R.M. p. 12, 1903) B.Y.P.U. headquarters had been moved to Louisville. (L.R.M. p. 12, 1907) Woman's Missionary Training School now have a home of their own costing \$23,000. Located

(L.R.M. p. 12, 1910) M. P. Hunt

was appointed Superintendent of District Missions, if he should be in a position not to accept, the board is to appoint someone in his place. (L.R.M. p. 22, 1911) E. G. Vick was selected to be Superintendent of Missions account of Dr. Hunt not being able to serve, and started Nov. 1, 1910. Assisted by the State Board he made his first report to the association, listing all missions and their locations

was widening the field of operations and

(L.R.M. p. 12, 1920) Dr. J. Phillips

Jenkins was engaged by the association as its executive secretary maintaining an office in the Republic Bldg., 5th and Walnut Streets Louisville, and acting as executive of the Long Run Association Board, which is in effect the Baptist City Mission Board. (L.R.M. p. 44, 1921) Miss Fann Leachman, City Missionary for the past 20 years has resigned. (L.R.M. p. 30, 1936) The Syrian Mission on Brook Street, Louisville has for many years been conducted by Mrs. Mary Sheely under the direction and support of the State Board of Missions which discontinued appropriation June 30, 1936, was committed to the Long Run Association, after careful consideration by the Executive Committee of the Long Run Board, recommended the discontinuance of this mission as of June 30, 1936.

Pres. P. T. Hale, of Southwestern Baptist University, Jackson, Tenn.

Dr. A. Gatliff of Williamsburg, Kentucky, offers 4,000 acres of coal land conservatively valued at \$100,000 for this work, if \$400,000 can be obtained within three years. (L.R.M. 1909, p. 20) The report of the Secretary of the Baptist Educational Society of Kentucky has reached the goal of finance and the property Dr. Gatliff gave is being surveyed. Altho Secretary Hale is leaving and joining the Southern Baptist Theological Seminary. (L.R.M. 1910, p. 12) Williamsburg Institute last payment made July 1st, 1910 by the Baptist Education Society of Kentucky as per contract with Dr. Gatliff. (L.R.M. 1913, p. 12) Williamsburg Institute changed name to Cumberland College. (L.R.M. 1907, p. 15) Ohio Valley College, Sturgis, Ky. Russell Creek Academy, Campbellsville, Kentucky. (L.R.M. 1914, p. 19) During the past year there have been ten schools affiliated with the Baptist Education Society of Kentucky, namely: Bethel Female College, Hopkinsville, Jr. College for Girls; Bethel College, Russellville; and Cumberland College, Williamsburg four year college work, other schools which prepare for college are our Institutes; Prestonburg, Oneida, Barbourville, Hazard, Salyersville, Russell Creek Academy at Campbellsville. (p. 25) Magoffin and Barbourville Institutes are maintained by the Home Mission Board, the others are fully affiliated with the Baptist Education Society, (p. 26) this Society is composed of representatives from the churches and associations in the State. One member from the churches, district association to one member and one additional member for every 500 of the entire membership composing it, this amendment was made at the last annual meeting. (1937, p. 16) Kentucky Baptists Educational Institutions: the Home Mission Board - Hazard College and Magoffin Institute, these in addition to the Southern Baptist Theological Seminary. (L.R.M. 1939, p. 29) At present the Kentucky Baptists support three Junior Colleges; Cumberland, Campbellsville, and Bethel Woman's College, and one Institute, that of Oneida in Eastern Kentucky.

Schools and Colleges

(Spencer, vol. I, p. 488) The first classical school taught in Kentucky was established by Elijah Craig, a distinguished Baptist preacher, in January 1788, what is now Georgetown. (p. 599) The Kentucky Baptists selected this school, and upon petition, the legislature granted a charter January 15, 1829, (L.R.M. 1891, p. 11) incorporating the following Board of Trustees: Alva Woods, Thomas P. Dudley, Ryland T. Dillard, Silas M. Noel, W. H. Richardson, Jeremiah Vardaman, John Bryce, David Thurman, Gabriel Slaughter, Joel Scott, Peter Mason, Peter C. Buck, Jephtha Dudley, Benjamin Taylor, Geo. W. Muckols, Benjamin Davis, William Johnson, Samuel McKay, Thomas Smith, C. Vanbuskirk, James Ford, Guerdon Gates, and Cyrus Wingate. Rev. William Staughton, D.D., was elected the first president, but died before taking charge. On June 11, 1830, Dr. Joel S. Bacon was elected president. (L.R.M. M.S. 1841, No. 7) A resolution was passed at this session recommending a contribution by each white member of this association for Georgetown College. (L.R.M. 1842, p. 8) Some churches of this date started a dollar plan to aid this college. (L.R.M. 1856, p. 5) A resolution was adopted with whole-hearted co-operation with Pres. D. R. Campbell of Georgetown College to assist in establishing a \$100,000. endowment fund. (L.R.M. 1891, p. 11) Georgetown Female Seminary was founded by Dr. J. E. Farnum in 1846, ^{and} 1863 when it was re-organized by the Board of Trustees of Georgetown College and placed under the charge of Prof. J. J. Rucker, (L.R.M. 1902, p. 15) Georgetown College, Rev. B. D. Gray, D.D., Pres. Property value \$390,000. Number of students last year 340. (L.R.M. 1914, p. 19) Is affiliated with the Baptist Education Society of Kentucky and is a co-educational Standard College, last year there were students from 63 counties of Kentucky and ten other states in attendance. (L.R.M. 1939, p. 29) This college has no official connection with the General Association and therefore does not, at present, share in co-operative receipts. ^{Insert} (L.R.M. 1855, pp. 4, 11) The 1855 session held at Little Mount, Spencer County, Sept. 11th, 12th, and 13th, a motion that circular of the

(p. 30) Brief sketch of Rev. W. E. Powers, Moderator of Long Run Association 21 years. Born in Shelby County, Kentucky, June 26, 1824. His father was Clement Powers, mother's maiden name Nancy Ellis; educated in the best select schools of that day. He was a farmer, successful business man; but most of his property was swept away by the war. Sept. 11, 1845 he was married to Mary Jane Herseman, to them were given eleven children, all of whom lived to be grown. Oct. 17, 1839 he united with the church at Dover, and was baptized by Eld. E. G. Berry. In October 1858 the Long Run Church, of which he was a member, licensed him to preach and invited him to occupy their pulpit once a month, first Saturday in November, 1859 they ordained him. In April, 1860 he was appointed missionary of the Long Run Association. In July, 1860 he organized 2 churches, Beechland and Knob Creek. The war interfering in this work, he entered the pastorate. He has been pastor of 14 churches, one for 30 years; one for 27 years and one for 25 years; he has baptized over 3,000 persons and witnessed the conversion of about the same number who were baptized by others. He is a man 79 years of age and serving two churches. He speaks highly of Eld. J. H. Spencer of whom he worked with for some thirty years being together at times for five or six months at a time (L.R.M. p. 31, 1912) Moderator Rev. W. E. Powers has been a member 73 years and hasn't missed a session for 55 years, been elected moderator 33 times.

Church Disagreements

~~(L.R.M. M.S. 1836, p. 14) Some of the churches were still agitated about the exclusion of William Marshall from Fox Run Church.~~

(L.R.M. M.S. 1808, p. 24) Twins and Drennon's Creek are having some difficulties among themselves.

(L.R.M. M.S. 1811, p. 34) A division was proposed and referred to the churches for consideration during the ensuing year.

(L.R.M. M.S. 1818, p. 58) Union Spring Church in the northern part of Trimble County, in 1830, lost nearly half of its members by the Campbellite Schism and in 1840 it identified itself with the anti-mission faction of Sulphur Fork Association and finally dissolved.

(L.R.M. M.S. 1822, p. 72) In answer to a query from Drennon's Creek, the association replied, "we believe it wrong for members of our church to belong to a Masonic Lodge, and if they cannot be reclaimed, exclude them."

(L.R.M. M.S. 1823, p. 76) Drennon's Creek called to its pastoral charge Thomas Chilton, a Separate Baptist. He was both a lawyer and a preacher of extraordinary ability. He soon induced the church to establish a correspondence with the Separate Baptists, this was offensive to this association and at this session declared that Drennon's Creek had departed from the principles of the association. A committee of seven was directed to labor with this church and reclaim the erring.

(L.R.M. M.S. p. 82) The case of Drennon's Creek was taken up, the committee presented a letter from the church, after much discussion, we feel disposed to exercise forbearance toward her, with this special advice: "that she received her order establishing full fellowship and communion with the Separate Baptists."

(L.R.M. M.S. p. 88) Having been proved that the church at Drennon's Creek had rejected the advice of the association "A resolution was adopted, expelling the church from the association and advised the minority to form themselves into a church and receive Brethren Marshall and Baker, who had unjustly been expelled from said church," but before the end of the year, this congregation was reunited

(1824 M.S. p. 34) It was at this session the 13th number of the Christian Baptist had just been issued, the first Friday in September, yet had its influence been so great on these preachers, that they strongly reflected its doctrine and spirit, both through the churches they served, and in their personal department. Philip Fall was clerk, for the first time in the minutes was the term bishop, instead of elder or brother, and the expression, Lord's Day instead of Sunday or Sabbath, these terms showed how thoroughly Mr. Fall was under the influence of Mr. Campbell.

(1825 M.S. p. 88) There was an increased agitation among the churches on the subject of the chaotic teachings of Mr. Campbell, Rev. George Waller was a great defender for the Baptist. (L.R.M. M.S. No 4) By 1826 Campbellism began to seriously agitate the churches, Benjamin Allen, Zacheus Carpenter, John B. Curl, Philip S. Fall and others among the first fruits of Mr. Campbell's, and several churches were divided, effecting some to the extent of dissolving. In the 1828 session the subject of Campbellism was not discussed. In 1830 Campbellism was being agitated to the extent of a loss of 1112 members in two years prior to 1831, Campbellism was prevailing in the church at Louisville, there were two letters presented, one proclaiming open war against the Baptist Constitution, and who was countenancing and commencing with persons who have been excluded from the fellowship of sister associations, be rejected from our union. Some questions from member churches as to the articles of the general union violation or not, which were answered in the circular letter relating to Alexander Campbell, and his followers, which had caused divisions and offences among us, by a system of doctrine so gloriously contrary to the doctrine of Christ, which we had well learned, not from human source, but from the book of inspiration, and which is well inscribed in our Constitution, which was constituted on the Philadelphia Baptist Confession of Faith. (L.R.M. M.S. No 4, 1832) Five churches were disrupted by Campbellism.

(L.R.M. 1804 M.S., p. 9) In 1804 Drennon's Creek Church with Lazarus Whitehead, its pastor, was for several years the largest church in the association, now known as New Castle, Henry County. Jonh Scott, a valuable preacher came into the association with Twins Church, and Isaac Malin with Drennon's Ridge. (L.R.M. 1807 M.S. p. 21) In 1807 Jesse and John Vawter, both good preachers came into the association. In 1827 Ministers Robert Gaillbreth and Peter M. Cary came in with the Fishpool Church.

(L.R.M. 1812 M.S. p. 38) In accordance with a request from David Benedict, who was then preparing a history of the American Baptists, the names of ministers were for the first time printed in the minutes in small capitals. Numerous questions arose within the churches, which were sent to the association in the form of queries for advice. A request from East Floyd's Fork, that this association shall form some plan which would be likely to prevent the ordination of improper persons to the ministry. We advise that in the ordination of ministers the united consent of the church be gained; and we think it not improper for her to advise with the sister churches most convenient. (L.R.M. 1814 M.S., pp. 45, 46) In answer to queries from the churches, the association expressed the opinion that the office of deacon was to administer the temporal affairs of the church; also, that a witness in a case of church discipline may vote in the case, but the accused may not. In the letters from the churches discontinue name "delegates" and insert "messengers".

(L.R.M. 1822 M.S. p. 71) The minutes for the first time shows the day church meets, the first time the association wrote in the minutes, the date and place of the meetings of their corresponding associations, which was caused by a request from Harrod's Creek Church, which was granted. The clerk requests the churches for the benefit of traveling preachers and others stating in their next letters, the day of meeting, and whether ruled by Saturday or Sunday. (L.R.M. 1824 M.S. p. 83) The association unanimously re-affirmed the principles upon

which it was constituted, in the following language: "The Long Run Association not only considers herself as belonging to the general union, but she wishes to maintain, cherish, and perpetuate that union, and to be governed by its principles, in her conduct toward other associations, provided, nevertheless that nothing contained in these terms of union, shall be so construed as to effect, modify, or destroy any sentiment in her original constitution, or to be so expounded as to come in conflict with that instrument."

(L.R.M. M.S. 1828, No. $\frac{4}{7}$) At this session the brother to preach the next introductory sermon, and one to write the next circular letter was chosen by ballot, prior to this date the brethren were appointed by the moderator which would have an alternate to preaching of the sermon.

(L.R.M. M.S. 1832, No. $\frac{4}{7}$) Union meetings were started during this year which continued through 1835. (L.R.M. M.S. 1836, No. $\frac{4}{7}$) Some disturbance about doctrine began to be manifest. Licking Association, with which this association was in correspondence, was accused of advocating through her ministers, "That it is not the duty of unregenerate men to repent and believe the gospel." W. C. Duck and W. Stout were appointed as a committee to inquire as to the truth of this accusation. The subject of the Philadelphia Baptist Confession of Faith as referred to the churches last year was taken up, whereupon, a preamble and resolution was submitted, which was adopted by several associations in Virginia and printed in 1806, this new form entitled, "The Baptist Declaration of Faith", revised and adopted by several district associations of the United Baptists in Virginia. Resolved: That this association adopt this declaration in lieu of the Philadelphia Confession. These proceedings were to be sent to all member churches for approval, also have it published in the Baptist Banner for inspection to Society at large. (L.R.M. M.S. 1837, No. $\frac{4}{7}$) The committee appointed in 1836 in regard to the Licking Association accusation, confirmed the report, this association discontinued correspondence. The churches answer to the change of the constitution was rejected. (L.R.M. M.S. 1839, No. $\frac{4}{7}$) This year was the first time a brief letter from each church was printed in

board appointed by this association. In 1816 p. 3, the first annual report of the Missionary Board showed that they had received \$209.06, all except \$63.04 which remained in the treasury, had been expended in support of Western Missionaries.

In 1818, p. 3, the following resolution was passed: "That we advise the churches composing this association, to make preparation against our next meeting, for aiding the missionary cause, so far as it relates to the instruction of Indians." The State Mission was named Kentucky Baptist Mission Society.

(Long Run Minutes 1810 session held at Harrod's Creek, Jefferson County, first Friday and Saturday in September.) In 1809 a revival started among the churches within the association, and this aroused the spirit of missions. A letter from Stark Dupuy urging the sending of the gospel to the Indians, was read and referred to the consideration of the churches until next association. About this time Rev. William Warder, one of the fathers, in a prefatory remark before a sermon said, "Brethren, the cause (of missions) demands the sacrifice of a preacher. It might as well be I as any other. Today I lay my life on the altar." 1811 L.R.M. p. 2, The letter of Stark Dupuy was again referred until next meeting, the spirit of missions increased and in 1815, p. 2. the subject of foreign missions was brought before the association as follows; "A letter from Luther Rice was received, and agreeable to a request in said letter, George Waller was appointed a corresponding secretary, for the purpose of obtaining such information from the Board as may be necessary to diffuse through the society. The pamphlets entitled "Missionary Reports", were distributed among the churches. William Ford, William Keller, Robert Tompkins, Z. Carpenter, Isaac Forbes, John Jones and James Bartlett were appointed a committee to receive contributions and appropriate the same to the support of missionaries on the western frontiers. This was the first missionary

(L.R.M. 1848, p. 5) A serious affair occurred in Buck Creek Church, which affected the whole association for a series of years. Some business transaction in which George Waller, who had been pastor of the church for forty-five years and moderator of this association twenty-five years, was concerned. A church trial resulted in his acquittal by a large majority, the minority refused to accept the decision. The result was a division of the church. This affair was brought to the Association, but the body, in accordance with the report of a committee appointed to review same, refused to have it read before the Organization. (L.R.M. 1849, p. 5) This controversy resulted in two sets of messengers presenting themselves, with letters under the style of Buck Creek Church. After due consideration neither was granted a seat at this session. (L.R.M. 1850, p. 4) A resolution was passed offering membership to both parties of this church; "as separate churches, the Waller party to be received as the Bush Creek Church, and the other party, as the Second Buck Creek Church." The proposition was accepted by both parties, and thus two churches worshiped in the same house, became members of this association. There seems to be no record of a similar case at this time. The Waller party numbered 140 members, the other 72 members.

Sunday Schools

(L.R.M. 1882, p. 7) This report shows fourteen churches out of nineteen to have 3,119 pupils in all the schools; 2,699 in Louisville; 420 in county churches. There are 1,579 in the churches of Louisville, and 1,120 in Mission Schools of the Churches. There are eight Mission Schools run by the Seminary students with 800 pupils. The Sunday School Convention meets twice during the year. The Sunday Schools of Louisville have an association which meets every month. (L.R.M. 1909, p. 22) A District Sunday School Union was organized at Jeffersonton and on April 14, 15 organized at Elizabethtown a State Sunday School Union. (L.R.M. 1934, p. 23) At its annual session, June 6, 1934 the Sunday School Board adopted the name "The Baptist Training Union" to take the place of the B.Y.P.U.

the minutes, contents, location of church, progress and present pastor, and occasional dates of constitution. There was some controversy in regard to the General Association of Baptists, but was later cleared up. (L.R.M. 1843, pp. 3, 4.) At this date the association had members in Shelby, Spencer, Jefferson, Oldham, Henry, and Bullitt Counties. (L.R.M. 1850, p. 5) In a circular letter called attention to the fact that the "Baptists from the beginning in Kentucky have in point of number far outstripped all other denominations", "after all the losses we have experienced by the antinomian Hersey and Palargian Defection, we still number largely beyond all other denominations in the State." (L.R.M. 1854, p. 5) A committee was appointed to collate and revise the constitution of the Association and report at the next annual meeting. Elders J. L. Waller, F. Reese, and Brethren J. M. Cooper, T. S. Haydan, and Wm. Garnett were the committee, this committee failed to revision by 1856 of which another committee was appointed to perform this work, this delay caused by the death of two members, more especially, Elder John L. Waller chairman of the committee. (L.R.M. 1862) No session was held account of the war, the larger part of the territory of Long Run Association was in possession of the Confederate Army and the church where the meeting was to be held was in Federal territory. (L.R.M. 1865, pp. 3-7) The hour of the day was written as thus 7 $\frac{1}{2}$ P.M. A resolution was passed for closer co-operation with the General Association. A brief sketch of the Sunday School Department of the General Association organized May 25-29, 1865 at Covington, Ky., the Executive Board Headquarters, Lexington, Ky., namely: Revs. Wm. M. Pratt, D.D., S. L. Helm, W. H. Felix, Henry McDonald, Brothers D. Burbank, J. W. Appleton, and R. J. Spurr, M.D., State Sunday School Missionary Rev. W. S. Sedwick, Bardstown, Ky., and outlining the duties of this missionary. (L.R.M. 1844, p. 4) Approved and recommend purchasing Religious Books from the American Baptist Publication Society which was formed in 1840, and is for sale at the Baptist Banner, Louisville, Ky., W. C. Buok, editor. (L.R.M. 1869, p. 11) The report of the colored people, which is the first of this kind, was read. The General Association of

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Kentucky has established a separate department for the education of the colored ministry. (L.R.M. 1870, p. 4) A committee appointed to re-produce the constitution and by-laws of this association account of not finding the lost record book Elder S. H. Ford has among his papers who was gathering material for a history of Kentucky Baptists, and said papers were left with Bro. S. O. Bennett of Louisville. That these, with other things, were sold at public auction. (p. 5) A resolution was adopted organizing a Sunday School Convention within its bounds to meet semi-annually and to select the time and place for the first meeting. (p. 9) The first time giving the names and addresses of the ministers in the Long Run Association minutes. (L.R.M. 1871, pp. 4-8) The organization of the Sunday School Convention, officers and time of meeting. Officers: President, Secretary, Treasurer, and eighteen Vice Presidents; Time: each Friday before the 5th Sunday during the year. (L.R.M. 1873, p. 2) The re-production of the constitution reported and adopted. (L.R.M. 1894, p. 5) A motion adopted to place the book containing the first 52 years of the minutes of the association be placed in the Southern Baptist Theological Seminary library, Louisville, subject to the order of the Long Run Association. (L.R.M. 1894, p. 9) A motion adopted "to drop all titles, except that of brother, in the body of these minutes," (L.R.M. 1897, pp. 8, 9) Much discussion and a resolution to the Board of Trustees of the Southern Baptist Theological Seminary in regard to the Pres. Dr. W. H. Whitsett's History of the Church prior to 1641, which has caused quite a confusion. This resolution requesting the retirement of Dr. Whitsett was adopted by a rising vote of 73 to 36. (p. 16) The Long Run Association is the largest in the State and is only equalled in membership by five other associations in the entire south. (L.R.M. 1903, p. 41) Wm. Ford, the first clerk, served nine years. (L.R.M., 1909, pp. 23-25) In this issue began the Obituaries from each church as reported to the committee. (L.R.M. 1910, p. 11) The Louisville Baptist Pastors' Conference sent in a query, dated Sept. 5, 1910, in regard to the betterment of the churches if this was formed. (L.R.M. 1915, p. 33) Only